

History of Jews' College

1855—1905

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BY THE REV. ISIDORE HARRIS, M.A.

Being the First Part of the Jews' College
Jubilee Volume.



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The History of Jews' College is an advance publication. The complete Jubilee Volume will be ready for distribution about the beginning of July. It will contain, besides the History, Literary Contributions from Teachers (past and present) and past Students of the College, and a list of Donations to the Jubilee Endowment Fund. The complete Volume will contain a Frontispiece designed by Mr. Solomon J. Solomon, R.A., and Mr. Frank Emanuel.

HISTORY
OF
J E W S' C O L L E G E

NOVEMBER 11TH 1855—NOVEMBER 10TH 1905

BY

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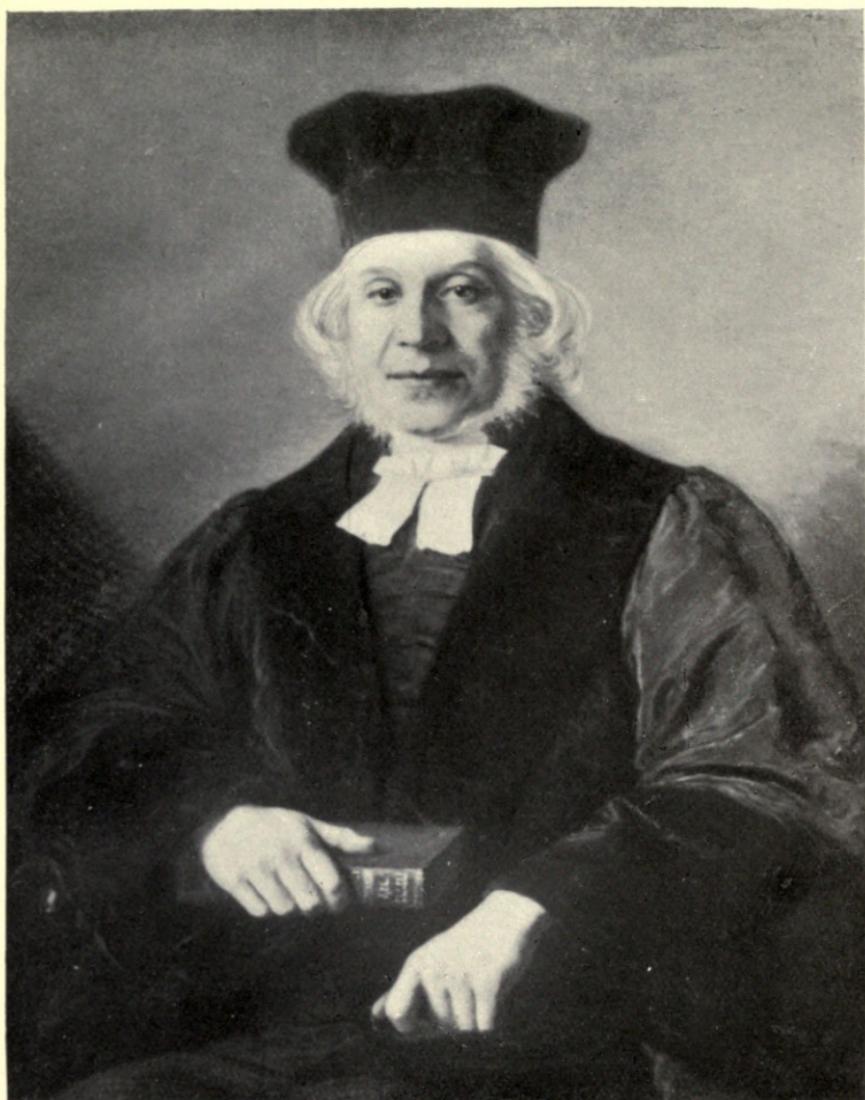
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HISTORY OF JEWS' COLLEGE

NOVEMBER 11TH 1855 — NOVEMBER 10TH 1905.

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Nathan Salter

Founder and First President of Jews' College.

PART I.

THE COLLEGE IN FINSBURY SQUARE.

I.

THE NEED OF A MINISTERIAL COLLEGE.

In the year 1841 the old Beth Hamedrash of the London Ashkenazi community was transferred from Booker's Gardens, Leadenhall Street, to No. 1 Smith's Buildings, in the same thoroughfare. It had been founded in the eighteenth century, in connection with the City synagogues, as a meeting-place for the study of the Hebrew Scriptures and Rabbinical Writings. But having failed in its former locality to realize this object, the Trustees now proposed to remodel the institution. They recommended "that whilst it should fulfil its original intention of promoting theological studies, it should also, in a manner suitable to the spirit of the age, serve to train up youth for the various offices connected with the ministration of our religion."

This recommendation embodies the first public movement for the establishment of a College for the training of Jewish Ministers. The idea of such an institution was set forth more fully in the following observations of the Provisional Committee appointed to carry out the scheme: —

It cannot be denied that the Jewish Community are become painfully alive to the want of competent religious instructors, that many of the rising generation are but slightly taught the principles of our faith, that they are athirst for true religious knowledge, and are anxiously desirous that the means of access to the sources of information and instruction shall be facilitated; it is the object of the Committee to do this, and to do it in a manner suited to the persons for whom the instruction is intended, and the age and place in which our lot has been cast.

With this view, they have decided that all religious instruction, whether Scriptural or Rabbinical, shall be conveyed to the pupils in the English language, and they earnestly hope that this desire on their part to supply a great want, by adding a new and required Institution to an improved reestablishment of an old and respected one, will be gladly hailed and energetically supported by all those who wish that the Jewish religion should be honoured, its principles truly understood, and the youth of our community be truly trained up to a correct knowledge of and adherence to the faith of their ancestors.

Although some £1500 was subscribed to carry out these objects, nothing was done to advance the scheme for the establishment of a Theological College during the life-time of the then Chief Rabbi, SOLOMON HERSCHEL. His successor, Dr. NATHAN MARCUS ADLER, had no sooner entered upon his office than he revived the idea in a modified form. Having himself enjoyed the twofold advantage of a profound theological training and a modern University career, it became one of the principal objects of his Rabbinate and the dearest wish of his heart to call into existence a seminary that would fulfil both aims. For this purpose he convened a meeting at the commencement of 1846, at which Mr. ISAAC COHEN (father of the late Baroness MAYER DE ROTHSCHILD) had consented to preside. But on the day of the meeting Mr. COHEN died, and the project had to be postponed.

Meanwhile, the need of such an institution grew increasingly urgent. Anything like a regular Anglo-Jewish pulpit could not be said to exist in the Metropolis at this period. The West London Synagogue of British Jews was the only congregation which enjoyed the ministrations of a weekly

preacher, and the Great Synagogue those of a monthly preacher. Occasional sermons were delivered in the Portuguese, the New, the Hambro, and the Western Synagogues. The Provinces were somewhat better off. Liverpool had a regularly appointed preacher in Professor D. M. ISAACS, and Birmingham in Dr. RAPHALL. The Rev. A. L. GREEN was preaching at intervals at Bristol, and the Rev. M. B. LEVY delivered an occasional sermon at Brighton. The few English preachers who were occupying pulpits in the forties were either men who had received their training abroad — like Dr. ADLER and Dr. RAPHALL — or self-taught geniuses like DAVID ISAACS, DAVID MARKS, AARON LEVY GREEN and H. A. HENRY. It should be mentioned that MARKS, HENRY, GREEN and LEVY had received their education at the Jews' Free School, from whose Talmud Torah classes many another well-known Preacher or Reader has graduated, and which must hence be regarded as the original training-ground of the Anglo-Jewish ministry.

On the Continent, however, and particularly in Germany and Austria, the vernacular pulpit was a regular institution. Such famous homilists as PLESSNER, SACHS, GEIGER, ZUNZ, KLEY, MANNHEIMER, HOLDHEIM, PHILIPPSON, SALOMON and AUB were, or had been, delivering weekly sermons as part of their ordinary ministrations. True, these men had not been trained at German theological colleges. Holland, France and Italy were the only countries on the Continent in which such institutions existed in the early part of the 19th century. The "Saadath Bechurim", which had been established in Amsterdam by Chief Rabbi ARYEH JEHUDAH KALISCH, as early as 1708, became, in 1834, the "Nederlandsch Israelietisch Seminarium" for the training of Rabbis and teachers. Ten years earlier the old Talmud Torah at Metz had been reorganized by royal decree as a Central Rabbinical School.

And in 1827 the "Istituto Rabbinico Lombardo—Veneto" had been established at Padua. The Breslau Seminary did not come into existence until 1854. But Germany, with its University and Yeshiba life, and its host of Jewish scholars, possessed educational advantages for Jews which were altogether wanting in England sixty years ago. The need of an English training college was therefore strongly felt.

Commenting on this need, as JACOB FRANKLIN in the *Voice of Jacob* had more than once done, the *Jewish Chronicle*, of January 12, 1849, wrote: —

It is obvious that the want of lecturers can only be provided for among ourselves; we indispensably require an institution to educate men for the pulpit. Numbers of youths may be selected from our charity schools, who possess genius and talent which adapt them to that vocation, if their natural gifts be only cultivated and matured. Numbers of poor teachers, good Hebrew scholars, but deficient in the vernacular, would be glad to avail themselves of such an offer; whilst it would open a field for, and be an inducement to, theological studies. We do not fear that anyone will accuse us of prejudice against foreigners; still we candidly confess that it is, to our view, rather degrading than elevating the sacred office, that the people are, under the present circumstances, compelled to seek abroad for those who can serve them. We are anxious to obtain full emancipation; and would it not be a disgrace if we were told by our Christian opponents that the Jews of England are so ignorant that they cannot find a lecturer in their community? The objection which our proposal will meet with is, no doubt, "Where are the funds to come from for erecting such an institution"? Our answer is simply, that every congregation will gladly contribute to the establishment of an office which will and must ultimately lead, not only to the moral improvement of the congregation, but likewise to the increase in the Synagogue funds, there being no doubt that the Synagogue would be better attended, and its frequenters be more liberal in their offerings, if a soul-stirring lecture appealed to their hearts and their purses, exhorting the audience to ameliorate their moral and religious condition, and representing to them the character of Jewish emancipation in its proper light — emancipation of the mind from the bondage to which ignorance and prejudice have chained them.

II.

FIRST STEPS.

At length, after much laborious effort, Dr. ADLER and those who cooperated with him saw their pious hopes beginning to be realized. On Sunday, January 4, 1852, Sir MOSES MONTEFIORE presided at a public meeting at Sussex Hall, convened for the purposes set forth in the following circular: —

Office of the Chief-Rabbi.

London, 8th December 5612.

Dear Sir,

The necessity of establishing a College for the training of Jewish Ministers and Teachers is so obvious and so generally recognized that it will suffice merely to call attention to the fact that among the numerous clerical offices of the united congregations in this Empire some are vacant, and only a few are held by Englishmen. That although our community on the whole is advancing in culture and intelligence, the dearest interests of ourselves and our children, our pulpits and our schools, the most precious things on earth, our character, intellect and souls, are still not seldom entrusted to men of ill-furnished minds, untutored, or at least unprepared for the performance of their sacred functions. It is no less generally acknowledged that a public Day School for the sons of our middle ranks is urgently required, especially in London, where there are good educational institutions for our poorer brethren, but none for those of the classes above them. Attendance in the public schools of the general community subjects our sons to this disadvantage, that they are not only deprived of one school-day in the week, but are necessarily left unprovided with sound religious instruction. Thus while their minds are necessarily engrossed by the acquisition of secular knowledge, they for the most part receive at home but slender and inadequate tuition in the elements of Hebrew and of our sacred doctrines — a knowledge essentially indispensable for their spiritual good. In the hope of meeting and combining these two great objects in the most efficient and economical manner, I have prepared a plan, outlines of which are given in the annexed page. It will be easily perceived that the College which it is proposed to establish is intended to provide for day scholars an efficient general education (such, for example, as that afforded by the City of London School), together with sound religious instruction; that its great end is to prepare such pupils of respectability as may desire to devote themselves to clerical pursuits for their ultimate attend-

ance at the studies of University College, London, with a view to the acquisition of the higher branches of secular knowledge in that Institution, while they may receive within the walls of the Jews' College the requisite theological and scholastic education and the necessary preparation for their future sacred offices. And lastly that its purpose is to embrace at the same time the objects of the present Beth Hamedrash with its excellent LIBRARY revenues and the munificent endowment recently bestowed by A. L. MOSES, Esq. With the view of submitting this plan to your consideration and adoption, and of soliciting your aid and support thereto, I take the liberty of inviting you to a general meeting which is to be held at Sussex Hall, on the 4th January next, at 12 o'clock, at which Sir MOSES MONTEFIORE, BART., will preside. In soliciting your kind attendance thereat, permit me to mention to those who have sons whom they would be willing to entrust to a day school of the above important description that I should feel deeply obliged by their giving me notice thereof within a fortnight from this time. Let me express, in conclusion, my earnest hope that all who have at heart the amelioration of the social, intellectual, moral and religious condition of our brethren — all who wish to render their benevolence more certain and glorious in its results — and all who feel anxiously zealous for the preservation of our holy faith, will come forward with heart and hand to promote the immediate efficiency and permanent stability of this projected national institution which, under the guidance of Divine Providence, may justly be expected to yield salutary and blessed fruits to ourselves and our children, and will shine with steady lustre on the Jewish community in this happy country.

I remain

Dear Sir

Yours faithfully

N. ADLER Dr.

OUTLINES OF THE PLAN.

The College to be established in London for the purpose of affording a liberal and useful Hebrew and English education to the sons of respectable parents, and training of Ministers, Readers and Teachers.

Boys between the ages of nine and fifteen years, who can write and read English and read Hebrew to be admitted as day scholars.

The subjects of instruction to the day pupils to be, in the Hebrew Department: — Translation of the Prayer Book and Bible, Grammar, Biblical and post-Biblical History, Religion. An easy commentary on the Pentateuch and some parts of the Shulchan Aruch. In the Secular Department: — English Grammar, Composition and Literature. Ancient and Modern History, Geography, both physical and political, Arithmetic and Book-Keeping, the elements of Mathematics and Natural Philosophy, the Latin, French and German Languages.

These subjects to be taught in different classes, five hours daily, Saturdays and Festivals excepted.

Six pupils elected by the Council especially out of the Jewish public educational establishments, besides those who obtain free scholarships, to be placed on the foundation as Clerical Students, who, in addition to the above-mentioned instruction in the day school, shall gratuitously receive instruction in the higher branches of theological and scholastic study at this College and in the branches of secular knowledge, as Classical literature, Logic, Elocution, etc., at University College. Such foundation pupils to produce satisfactory testimonials as to character and physical efficiency, and certifying that they are natives of the British realms, or that their parents have resided ten years in this country.

The same to have access to the College Library, due exercise in the public reading of prayers and expounding the word of God in the Synagogue of the Beth Hamedrash, and practice in tuition in the day school.

In the event of the resources of the College increasing, such pupils to enjoy free residence, board and clothing.

A general examination to take place every two years, and a special one of the Clerical Students before they leave the College, for the purpose of conferring their diplomas.

The present Beth Hamedrash in Smith's Buildings to be removed to another locality fitted to all the requirements of a College.

A Head Master, a Second Master, Assistant Masters, and a Librarian to be engaged.

The annual expenditure of the College, calculated at One thousand Pounds, to be provided for by the payments of day pupils, by the present revenues of the Beth Hamedrash, and by interest on donations, legacies, endowments, free scholarships and subscriptions.

The charge for each day pupil to be £10 per annum. An individual endowing the College with £250 to be entitled to have a pupil of his own nomination gratuitously instructed in the Day School.

A congregation, society, or individual, endowing the College with £1000, to be entitled to a free scholarship, to have a clerical student of their, his, or her nomination gratuitously instructed at this and at University College. In case of their securing to the Institution an annual amount of £30, to have the advantages as long as the same contribution be continued.

The College to be governed by a Council, consisting of a President, Vice-President, Treasurer, Secretary, and five Members, in addition to the Chief Rabbi and the Trustees of the different endowments.

At this meeting there were present the leading members of the Jewish community, while letters expressing concurrence with its objects were read from Baron LIONEL DE ROTHSCHILD, Sir DAVID SALOMONS, JOSEPH MAYER MON-

TEFIORE, NATHANIEL LINDO and JOSHUA BENOLIEL. The following unanimous resolution, which had been proposed by SAMPSON SAMUEL and seconded by SOLOMON COHEN, of Canonbury Place, affirmed the necessity of a Jewish College and the intention of its promoters to bring such an institution into existence: —

"That in the opinion of this meeting there exists among the congregations of those countries in which the English language is the vernacular tongue a desire for the establishment of a College. That with the view to meet such desire a Jews' College be established in London. That this meeting approves of the principles embodied in the plan of the Chief Rabbi which combines three important purposes: the training of Ministers, Readers and Teachers, the formation of a well regulated day School, and the objects of the Beth Hamedrash".

A Council was accordingly nominated "to obtain donations and subscriptions", and "to adopt such measures as may seem necessary for the constitution and consolidation of the Institution". The Council were to consist of the following gentlemen, in addition to the *ex officio* members, and with power to add to their number: —

Sir MOSES MONTEFIORE, BART., F.R.S.

JOSHUA ALEXANDER.

SAMUEL L. DE SYMONS.

SAMPSON SAMUEL.

LAWRENCE LEVY.

LOUIS NATHAN.

SAMPSON LUCAS.

HENRY SOLOMON.

M. S. KEYSER.

GEORGE JESSEL, M. A.



Photo by Elliott & Fry

W. S. Huntington

First Vice-President.

M. H. PICCIOTTO.
JACOB A. FRANKLIN.

That the progress of the new movement was, however, slow, and that a considerable time elapsed before the proposed College came into existence, may be inferred from the following paragraph, which appeared in the *Jewish Chronicle* of March 4th, 1853: —

A NATIVE MINISTRY. We are rejoiced to be able to record a move in the right direction of instructing a native ministry. At a meeting of the managers of the Spanish and Portuguese Orphan School on the 22th ulto., they came to the resolution that ABRAHAM NIETO, a great-grandson of the late Rabbi ISAAC NIETO, maintained and educated in the house, now aged 14 years, shall, from his general good conduct and progress in his education, be instructed for the ministry. For this purpose it has been resolved that the lad be educated in the City of London School for a period of three years, during the day, and in the evenings at the Medrash (Hebrew College), Synagogue Buildings. During this period the directors undertake to provide their *protégé* with clothing befitting a young gentleman, general maintenance, and also with pocket-money. In behalf of the community, we thank the managers of the above institution for commencing the great work of rearing a native ministry.

Yet, in these intervening fourteen months the provisional Council, with the indefatigable Chief Rabbi at its head, had been far from idle. Circulars on behalf of the movement had been addressed to all the congregations of the British Empire, the Rev. A. L. GREEN was appointed Hon. Secretary, and a code of laws for the government of the College was elaborated during 1853. It will be remembered that the institution was to serve the three-fold purpose of a training college for Jewish ministers and teachers, a day-school, and a modernized Beth Hamedrash. But the impossibility of embracing all three objects in a single plan soon manifested itself. The Beth Hamedrash had to be dropped out of the scheme. At the same time, the trustees of this institution

agreed to contribute £100 a year from their funds towards the support of the College.

III.

PREMISES AND TEACHING STAFF.

In the engagement of a teaching staff and the search for suitable premises considerable difficulties presented themselves. Ultimately a habitation was found at 10 Finsbury Square, a fairly commodious private residence, on which a considerable outlay had to be made in order to adapt it to its new purpose. Applications for the post of Principal were invited in both the Anglo-Jewish and Continental press, with the result that seven candidates came forward. The election issued in the appointment of the distinguished orientalist, Dr. LOUIS LOEWE, as the first "Head Master" of Jews' College.

Dr. LOEWE was born in Zülz, Prussian Silesia, in the year 1809, and educated at the Yeshibas of Lissa, Nikolsburg, and Pressburg, and also at the University of Berlin. At Hamburg he had, at one time, been entrusted with the classification of the oriental coins in the Sprewitz collection. Soon after his arrival in London, he was introduced to the Duke of Sussex, who appointed him his "orientalist", in 1839. Subsequently he engaged in Oriental travel, and when in Cairo he was presented to the Khedive, Mohammed Ali Pasha, for whom he translated hieroglyphic inscriptions. In Palestine, which he visited, he was robbed of valuable collections and note-books by marauding Bedouins. Returning home by way of Rome, he there met Sir MOSES and Lady MONTEFIORE, who invited him to travel with them to the Holy Land. In 1840 he accompanied Sir MOSES on his Damascus expedition, in which his knowledge of Oriental

languages proved of immense value; and he joined Sir MOSES in his other philanthropic missions. His most important writings included "The Origin of the Egyptian Language" (1837), "Briefe aus Palestina" (1838), a translation of J. B. LEVINSOHN's "Efes Damim" (1841), a translation of DAVID NIETO's "Matteh Dan" (1842), "Observations on a Unique Cufic Gold Coin" (1849), a Dictionary of the Circassian Language (1854), and a number of sermons preached in various synagogues. Dr. LOEWE had been conducting a school at Brighton, where he had the training of many youths who subsequently became men of note in the community. Jews' College was thus fortunate in starting its career with a Principal of such attainments and experience.

Five masters comprised the rest of the teaching staff. At the head of the English department was Mr. A. K. ISBISTER, M. A., who subsequently became a prominent educationist. He had studied at the universities of Aberdeen and Edinburgh, and was filling the post of second master of the East Islington Proprietary School when he was called to take charge of the English department of Jews' College. His scholastic attainments may be judged from the numerous school books which he compiled — English, Classical, and Mathematical. He had been connected with the College of Preceptors since 1857, and in 1872 he became Dean of that body. Mr. ISBISTER had as his assistant at Jews' College, first Mr. WRIGHT, and subsequently Dr. O'FEELY, an L. L. D. of the University of Dublin. Dr. STERN, formerly master of the Liverpool Endowed School, was appointed Hebrew Assistant and German master, but his place was soon after taken, and long retained, by Mr. J. HEINEMANN. The teaching of French was entrusted to M. DEMAREST, and that of drawing to Mr. CARPENTER.

IV.

OPENING OF THE COLLEGE.

Thus equipped, the institution opened its doors with thirty-three pupils on Sunday, November 11, 1855. The provisional Council had now given place to a more regular body, of which the Chief Rabbi was *ex officio* President, Sir MOSES MONTEFIORE Vice-President, Messrs. JOSHUA ALEXANDER and HENRY SOLOMON Treasurers, and the Rev. A. L. GREEN Hon. Secretary, with Mr. LEWIS EMANUEL as Secretary.

The inaugural ceremony, which was public, and took place at 10 Finsbury Square, opened with afternoon prayers and psalms, recited by the Rev. A. L. Green. The Chief Rabbi then delivered an address — an earnest voice from the past which, as it powerfully sets forth the aims and objects of the College, may be here reproduced in its entirety: —

Gentlemen. — It is my pleasing duty, a duty which fills my heart, and I am sure your hearts, with gladness, to open, this day, the Jews' College; an institution which is so important that it forms a new period in the history of our community. Allow me to address a few words to you on this occasion. After a long, very long interval between the starting of the idea and its accomplishment, we have at last, by the assistance of the public, by the perseverance of the Council, and especially by the aid of Almighty God, succeeded in opening this College to the use of the Jewish public. This is not the place to speak of the numerous difficulties which surrounded the realization of the scheme; how some regarded it as unnecessary, nay, injurious to the progress of the community; how others were in favour of one leading principle, but against another; how those whose support was expected left the project to its fate; how often, not without sighs and tears, I myself despaired of its attainment. It suffices to say that the doubts are dispelled, the impediments removed, and the difficulties surmounted; we are able to open it. And if it be true that the beginning is half the accomplishment, we may justly rejoice in the fact. There may be some who have anticipated something more important, something grander and more striking, but we have, thank God, a house to work in, teaching power to work with, and minds to work upon. We have, in the school, the very number of pupils on which we originally founded our plan, and, in the College, we require only

a very small number of students; so that the supply may not be greater than the demand. Besides, it is a known fact that every good and sound idea begins in a small degree, and grows and prospers with years. It is like the kernel of a tree, which, once put in the ground requires time for its development, until it becomes stronger and stouter, and then, after having resisted and outstood many a blast, it may overtop the other trees of the forest and command respect and veneration. Of Abraham, says the Bible, "he planted a grove in Beer-Sheba"; he planted a small nursery where young men assembled, in whose hearts he instilled the belief in an everlasting God. But these young men spread forth the godly doctrines, carried them to distant regions, doctrines which have come down, through all succeeding generations, to this very moment. A school like ours might, at the beginning, be composed of very small stones. We see, as in a vision, the ladder, the foot of which stands on the earth and the top of which reaches to heaven, a ladder on which the angels are ever ascending and descending; the different sciences, some of which turn on the earth, and some on heaven; some are secular, some divine. But the dream becomes a reality, the stones grow into a sanctuary, and from that sanctuary many may go abroad to the West, and to the East, and to the North, and to the South, and many families of the earth be blessed through them. Without exaggeration or metaphor, we may truly hope that young men will obtain, in this College, a sound scientific and theological instruction, so that in the course of time our schools and our pulpits will be filled with well-trained, well-furnished teachers. We may sincerely hope that this school will afford to the youth of our middle classes a sound religious and secular education, which will go hand in hand without — as is now frequently the case — without injuring, curtailing and thwarting each other; we may reasonably hope and expect that the school will enlighten the intellect, warm the heart, and render them good men, faithful citizens, and pious Israelites.

However, I cannot forbear mentioning that the permanent success of this institution will depend on some conditions and suppositions. It will depend on the support of the public at large, both in the Kingdom and the Colonies. We cannot believe, however, that our community will plant a tree and then allow it to wither for lack of means. We cannot believe that they will at any time cast into shade that which is the germ of all future improvements. All others must fail without a college which provides them with efficient teachers. We cannot expect a rich harvest unless we sow liberally. Again the institution requires patience and perseverance. If the public expects a distinguished ministry in a very short time, or if parents hope to see immediately both blossoms and fruits sprouting, as from the rod of Aaron, or if parents will not assist the masters in their difficult task, they will be dreadfully disappointed; they will reap no fruit but that of delusion. Works of a spiritual nature require time, they are not always visible, the influence of the thoughts and feelings is subtle and silent.

Again, the success will depend in no small measure on you, my dear boys.

It must be your earnest desire to make the best of the precious opportunity afforded to you by this institution. Let us hope that you will not neglect one day, even one hour, in your endeavours to grow and to increase in ability and fitness for this world, and for that which is to come. Let us hope that you will accustom yourselves, very early, to order and cleanliness, to zeal and ardour, to industry and activity. Your parents have a right to expect that those who now enter into the school as boys will, one day, leave it as bright examples of the excellence of this nursery — well trained, well disciplined, and well stored — leave it, as good men and Israelites. The ultimate success will also materially depend on the masters, especially on you, the Head Master of the institution. Your great learning and experience, your earnestness and zeal in the sacred calling, entitle us to indulge in great hopes and expectations. The eyes of the public, nay, of the world, are on this institution; they hope much, they expect much. It will be at your hands to awaken in the students the mightiest and noblest powers with which man is gifted; to create a craving after knowledge, and to electrify them, as it were, to all which is good, right, pious, and noble. It will be at your hands to pasture this flock, to bind the broken, to heal the wounded, to bring back the lost, to satisfy their spiritual hunger and thirst, to fortify their morals, and to animate their piety, so that you may one day exclaim. "There is God, and I did not know it." Of a surety you will not disappoint us. We bid you welcome to your arduous but sacred calling. We implore for you health and strength to discharge it, increasing success and everlasting reward. Bear in mind that those who bring others to righteousness will be as stars who will one day shine brightly. However, all must depend on Him who is the source, the fountain, the origin of all our successes, blessings and excellencies. Therefore let us implore His assistance, and He will crown this Institution with His bounty.

V.

THE COLLEGE AT WORK.

Thus launched upon its career amidst the good wishes of all friends of Jewish education, Jews' College settled down to its work. At first the School was the only department in operation, none of the scholars being as yet fitted to enter the College. But this defect was soon remedied. By the end of the first year there were three students in the College, and 40 pupils in the School. The School was thus, from the outset, fulfilling its twofold object — providing a liberal education for the sons of the middle classes, and

furnishing a preparatory training for those who intended, at a later age, to fit themselves for a ministerial or tutorial career.

By the end of the first year the total receipts of the institution had amounted to £3400. 9s. 5d.; of which £1255. 9s. had been promised at the preliminary meeting in January 1852. It is interesting to note among the earliest annual subscribers the name of Messrs. N. M. ROTHSCHILD and Sons, who contributed £100 a year. And the first congregation to identify itself with the work of Jews' College was the Spanish and Portuguese Synagogue, which, in the opening year, nominated SAMUEL DE SOLA to be trained for its ministry at Finsbury Square. This gifted youth was a son of the scholarly D. A. DE SOLA, Hazan of Bevis Marks, whom he ultimately succeeded in that office. The congregation contributed £35 a year during Mr. DE SOLA's studentship. But the first permanent endowment which Jews' College received, shortly after its establishment, was the Lord Mayor's Commemoration Scholarship of £30 a year, established by the community in recognition of the election, in 1855, of the first Jewish Lord Mayor of London (Alderman SALOMONS), and open to students training for the ministry. About the same time the funds of the institution were further increased by a bequest of £1000 from the late ISRAEL BARNED, formerly a Liverpool banker, and at the time of his death a member of the Council.

The first public examination of the pupils was held on the 16th September, 1856, and the first public distribution of prizes on the 10th April, 1859. Among the names of prize-winners are to be found those of SAMUEL DE SOLA, in the College department, "for distinguished progress in every branch of Hebrew and English"; and in the School, ALBERT KISCH, HENRY KISCH, JOHN CHAPMAN, and BER-

MAN BERLINER. SAMUEL DE SOLA was also the first student on whom the Lord Mayor's Commemoration Scholarship was conferred, while a prize of £10, presented by Sir MOSES MONTEFIORE for "the candidate second in rank" was awarded to JOHN CHAPMAN. The examiners for this scholarship were Professor WALEY and Messrs. ARTHUR COHEN and MARCUS ADLER. JOHN CHAPMAN had been nominated on the foundation of the College School by the authorities of the Westminster Jews' Free School, where this youth had originally distinguished himself.

Dr. LOEWE had been engaged from Rosh Hashana, 5616, for a period of three years. At the end of that period he resigned his position (September, 1858). Dr. LOEWE was the recipient on the occasion of a farewell testimonial from his pupils, while the Council recorded in its minutes, "that during the whole time that gentleman was at the head of the College and College School he discharged with ability, zeal and conscientiousness the laborious and difficult duties of his office — duties difficult at all times, and especially so in an institution just starting into life". On retiring from Jews' College, Dr. LOEWE returned to Brighton, where he reopened his school. From Brighton he removed his school to Broadstairs in order to be near his friend, Sir MOSES MONTEFIORE. When, in 1869, Sir MOSES established the Judith Montefiore College at Ramsgate, Dr. LOEWE became its first Principal, and he retained this position until 1888, in which year he died. Some six months previously he had finished a compilation of the "Diaries of Sir Moses and Lady Montefiore", which were published in 1890.

His successor at Jews' College was the Rev. BARNETT ABRAHAMS, B.A., who at the time filled the position of Dayan of the Spanish and Portuguese Congregation, besides performing honorarily the duties of Haham. BARNETT



DR. L. LOEWE
HEAD MASTER, 1855–1858



JOSHUA ALEXANDER
TREASURER, 1855–1866

ABRAHAMS was born at Warsaw in 1831. In 1837, his father, Rabbi ABRAHAM SUSMAN, fled to England from the persecutions of the Russian government, and in 1839 he settled in London to become Chief Shochet of the community and the leading authority on ritual slaughtering. It was from his father that BARNETT ABRAHAMS received his early Rabbinical instruction; which, at a later period, was supplemented by lessons in Talmud from the Chief Rabbi. His secular studies he pursued at the City of London School, where he had a brilliant record, distinguishing himself particularly in Mathematics. Hence he passed to the University of London, where he graduated.

Young as BARNETT ABRAHAMS was to fill two such responsible positions, he proved himself more than equal to them. He became one of the most remarkable men of his time, and such a force for good as made him an ideal head of an institution which had to train students for the sacred vocation of minister. His enthusiasm for the cause of religious education was unbounded. What scanty leisure he could spare from his multifarious duties was unstintingly given to the community at large. He was the founder of the Jewish Association for the Diffusion of Religious Knowledge, for which he laboured devotedly as a preacher, a religious expounder, and a writer of the Sabbath Readings. The very first that appeared, under the title of "The Lamp, the Light, and the Way of Life", was from his able pen. With the utmost simplicity and humility he gave himself and the little that he possessed to others. Such was the man who, at the age of 27, became Head Master of Jews' College, and whose saintly character impressed itself alike on his pupils and on all who were brought under his influence. The wisdom of the Council's choice soon manifested itself in the growing efficiency and reputation of the College.

About a year later than Dr. LOEWE, Mr. ISBISTER resigned his post to become Master of the Stationers' Company's School. Mr. ISBISTER had taught in both departments, instructing the College students in conjunction with the First Class of the School. The plan was found not to answer. Accordingly, on his retirement it was decided to appoint two masters in place of one English headmaster — a Classical tutor for the College, and an English and Classical headmaster for the school. To the former position Mr. A. H. Dick, M. A., was elected, that gentleman having produced testimonials of a high order from several distinguished educationists; while Mr. GEORGE J. EMANUEL, B. A., a former master of the Jews' Free School, was appointed to the other position. Besides producing valuable testimonials, Mr. EMANUEL had to submit to the test of giving probationary lessons at the British and Foreign School Society, in Borough Road, in the presence of the Head Master of that institution and members of the Council of Jews' College. This care in the selection of teachers may be taken as evidence of the anxiety which the College authorities manifested from the outset to engage only men of proved experience and distinguished ability. It was the more necessary that the teaching staff should conform to this high standard inasmuch as modifications had recently been introduced into the regulations of London University which threw open degrees to external students. It thus became possible for Jews' College to prepare its own students for graduation, and with a view to such preparation its secular teachers had to be men of high standing in the educational world. The pupils in the School department were, at the same time, being prepared for other academical honours. During 1859 Albert Kisch passed the Senior Oxford Local Examination, with the title of Associate of Arts, and in the following year he matricu-

lated at Londen University with honours in Mathematics. Thus, in both departments, the College was already at this early date — four years after it had come into operation — giving proof to the community of its earnestness of purpose; and in issuing its fourth Report (January 1860) its ambitions found expression in these words: "The great aim of your Institution is to train not only Jewish Ministers and Teachers, fit interpreters of the Divine Word, who shall bid it discourse in the current language of men, but also a community that shall lend a willing and an understanding ear to the holy lessons such Ministers shall teach". In other words, Jews' College, at this period of its career, was building up congregations as well as pulpits; and it is a fact which will readily be recognized that many laymen who to-day are most prominent in the congregational life of the community received their early training at Finsbury Square.

VI.

THE COLLEGE LIBRARY — OTHER CHANGES.

As a further means towards the attainment of these ends, the College now became possessed of a large library. Mr. L. M. ROTHSCHILD, in 1860, presented to the Council the collection of books which had formerly belonged to the Jews' and General Literary and Scientific Institution, in Sussex Hall, that institution having recently ceased to exist. The books were valued at £500; that, at any rate, was the sum for which they were to be insured. On Mr. ROTHSCHILD's suggestion, the use of the library was thrown open at certain times to the public — on Sunday afternoons and on Wednesday evenings. In the course of the next few years, the library received a valuable addition. Mr. WALTER

JOSEPHS deposited at the College the scholarly Hebrew and Theological collection of his father — the late MICHAEL JOSEPHS — comprising rather more than 250 volumes. Other additions, too, were made from time to time. The students likewise had the advantage of using the magnificent reading-room of the London Institution, close by.

Other changes in the *personnel* must be noted. Mr. A. LEBLAIN, B. A., was engaged as French teacher in 1859, on the retirement of M. DEMAREST from that post. In the same year Mr. LEWIS EMANUEL relinquished the office of Secretary to Mr. HENRY A. FRANKLIN. Mr. FRANKLIN accepted the post on the understanding that he might have to return to Germany, where he had been engaged in teaching English. This happened in the course of the next eighteen months, when Mr. NATHAN S. JOSEPH became Secretary in his stead. Shortly afterwards Mr. JOSEPH exchanged his position for that of Joint Hon. Secretary with the Rev. A. L. GREEN; and in due course the Rev. I. A. LEVY was appointed to perform the ordinary clerical duties. In March 1860, Mr. DICK relinquished the post of Classical Tutor to the College, having been appointed Lecturer on History to the Normal College of Glasgow. Dr. THOMAS WILSON, M. A., was appointed his successor. Dr. WILSON did not however, retain his position long. Mr. G. J. EMANUEL retired in 1861. These and other changes necessitated a rearrangement of the teaching duties. Accordingly the Council decided to raise the position of the Rev. BARNETT ABRAHAMS, "whose energy and zeal had already accomplished so much for the institution", to that of "Principal of the College", reserving to him the superintendence of the Hebrew and Religious education of the School. At the same time they appointed a separate Head Master for the School, to whom was also confided the duty of instructing the College

students in Classics and English. To this position, Mr. J. S. BENIFOLD, M. A., a Graduate of Pembroke College, Cambridge, and Headmaster of the Carmarthen Grammar School, was elected. The Rev. BARNETT ABRAHAMS continued to teach the higher branches of Mathematics.

In spite of these many changes the institution was making rapid progress, and students and pupils alike were giving evidences of successful training. SAMUEL DE SOLA, the first holder of the Lord Mayor's Commemoration Scholarship, matriculated at the University of London, in 1860, and HENRY KISCH became an Associate of Arts of the University of Oxford. In the following year JOHN CHAPMAN gained the Lord Mayor's Commemoration Scholarship, there being five competitors. The second prize of £10, which was given to the candidate second on the list by Mr. BARNETT MEYERS, was awarded to SIMEON SINGER; and a special prize of £5, by an anonymous donor, fell to BERMAN BERLINER, "the competitor next on the list, for the excellent manner in which he acquitted himself at the examination". And special prizes of £5 each were awarded by Sir MOSES MONTEFIORE to J. G. ALBERT and HENRY KISCH, while a third competitor, "having been reported by the examiners to be very nearly equal in merit with the two prizemen", received a third prize of equal value from an anonymous donor. The name of this third competitor was Master MORRIS JOSEPH.

And now the first ministerial position was assumed by the oldest and earliest College student. Shortly after the death of his father, SAMUEL DE SOLA was appointed, in 1862, Hazan of the Spanish and Portuguese Synagogue, for which he composed some beautiful melodies that still occupy an honoured place in its liturgy. He was a young man of brilliant promise, which, alas! he did not live long enough to fulfil. After holding his post about four years, he con-

tracted a chill, and was suddenly cut off from his useful career at the age of 27.

VII.

SCHOLARSHIPS AND ENDOWMENTS.

The College was gaining valuable friends, who gave substantial proofs of their attachment to the institution. As the number of College students increased, so did the need of bursaries to enable them to pursue their studies free from financial anxiety; and a single exhibition no longer sufficed. Mr. BARNETT MEYERS, who from the outset of his connection with the College was one of its most liberal benefactors, and who had been annually contributing a prize of £10 to the second successful candidate for the Lord Mayor's Commemoration Scholarship, now offered (1862) a freehold property, valued at about £35 a year, for the endowment of a perpetual scholarship. Mr. SIMEON SINGER, who had been the previous recipient of Mr. MEYERS' prize, was nominated to this exhibition, which became known as the "Barnett Meyers' Scholarship". About the same time, an anonymous friend founded, through the Rev. A. L. GREEN, a "Resident Scholarship", of the minimum annual value of £30 a year. The first award of this stipend was made to Mr. JOHN CHAPMAN, formerly holder of the Lord Mayor's Commemoration Scholarship. In the following year (1863), that well-tried friend of the institution, Sir MOSES MONTEFIORE, presented it with an annual endowment of £100 a year, in memory of JUDITH Lady MONTEFIORE, whose lamented death took place on October 1, 1862. To this endowment, which was tenable for three years, Mr. MORRIS JOSEPH was the first student to be elected, on an examination conducted by the Rev. BARNETT ABRAHAMS and

Mr. JOSEPH ZEDNER, one of the Assistant Librarians of the British Museum. About the same time the Council founded two free pupilships in the School, as an encouragement to ministers of small means to send their sons to the College School for that preparatory training which would fit them to enter the College. In addition to his other benefactions, Mr. BARNETT MEYERS, in 1862, established a tutorship in vocal music, with a view to qualifying students to act as Synagogue Readers. After a time Chazanuth was substituted for vocal music as the subject of instruction, and Mr. J. L. MOMBACH, Leader of the Choir of the Great Synagogue, was appointed instructor.

VIII.

DEATH OF BARNETT ABRAHAMS.

Towards the end of 1863 Jews' College and the community at large suffered an irreparable loss. The Rev. BARNETT ABRAHAMS, the untiring worker who had toiled with holy zeal to raise the mental and moral condition of his humbler brethren, was suddenly struck down in the midst of his busy labours, at the untimely age of 32. He had been ill but a few days, and the news of his death was spread abroad even before the intelligence of his indisposition. He died on Sunday morning, the 13th November, leaving behind him, besides his aged parents, a widow and a young family. Only the week before his death there had appeared one of the many Tracts which he wrote for the Society for the Diffusion of Religious Knowledge which he had called into existence; and the day before his death there had been recited in the Bevis Marks Synagogue the Hebrew prayer which he composed on the occasion of Sir MOSES MONTEFIORE's Mission to Morocco. Other writings

that he left behind him bear witness to the activity of his vigorous pen. What his loss signified to the College and the community may be partially gathered from these words in which the *Jewish Chronicle* lamented his death: —

Alas! alas that we should have to announce such evil tidings! Alas that we should have to record a loss sustained by the community, which we unhesitatingly designate as calamitous, and which, in some respects, is irreparable! The Rev. BARNETT ABRAHAMS, B. A., *Dayan* of the Spanish and Portuguese Congregation, and Principal of the Jews' College, expired on Sunday morning last, before he had completed the thirty-second year of his life!... Virtues which, when possessed by other persons, shine forth with such great lustre, were in him scarcely noticed, because paled by the side of others of still greater brilliancy. His conscientiousness in the discharge of his multifarious duties as *Dayan* and teacher, and his labours of love, were such that from the morning dawn to the midnight hour hardly a moment was allowed for relaxation. He performed all his duties with an extraordinary earnestness, springing from the conviction of the presence of God, which he always carried in his pure heart.... There was in the deceased an unselfishness and a child-like simplicity, that could not but win him the respect of everyone that came into contact with him. He existed in and for others; and if he cared for himself it was simply as the workman does for his tool, because this self was necessary for the service of others. His love for his God and people, and his zeal for its service was unbounded. In his heart burnt a flame of enthusiasm, which, like the fire on the altar of the Lord, brightened and warmed everything around him with its genial rays. But the love for his people was not impulsive, not working by fits and starts; it was a passion, it is true, yet under the control of his strong intellect, and chastened by an observant mind and the hand of experience. He recognized early in life that all communal efforts and all outlay, in order to effect communal Jewish progress, must remain comparatively useless unless the seat of the evil be attacked in its root. Ignorance of Jewish principle and absence of Jewish feeling, especially in our youth, he perceived, was at the bottom of that sad decline in Jewish life which the thoughtful in the community deplore. And with the energy characterizing his buoyant and comprehensive mind, he set to work to repair the breach to the best of his abilities.

BARNETT ABRAHAMS was buried on the day following his death amidst such demonstrations of widespread respect as had not been witnessed since the interment of the late Dr. HERSCHELL. His pupils, though some of them were

the merest youngsters at the time, are not likely ever to forget that cold winter's afternoon on which they followed in his funeral procession — the grief-stricken crowd, the sobbing accents in which the Chief Rabbi pronounced his funeral oration in the courtyard of Bevis Marks, the bearers of lighted candles, the weird-sounding dirges sung over his bier the while it rested in that crowded mortuary hall at Mile End. All these things made an indelible impression, which even the lapse of forty-two years has scarcely been able to weaken.

The eighth annual report of the College contains the following reference to the sad event: —

The Council have to refer, with extreme regret, to the severe loss the Institution has sustained during the past year by the death of the Rev. BARNETT ABRAHAMS, B. A., Principal of the College. The College owed to this lamented gentleman no small share of its success as an educational establishment. His indefatigable industry and zeal, his deep learning, and the extensive range of his attainments, his unwearying and his earnest love for his vocation, rendered him a teacher of the highest order, and an ornament to the College, of which he was, in every sense, the Principal. Silently exemplifying the precepts which he taught by the practice of his own pure and irreproachable life, by his deep religious fervour, by his sincerity and active philanthropy, his life was a commentary upon his teaching; and it is impossible to over-estimate the beneficial effect produced upon his pupils by instruction such as his. It is some source of satisfaction to the Council, although of melancholy satisfaction, to reflect that the College afforded to their lamented Principal a field for so much usefulness. They venture to hope that the seed which he there sowed with so diligent and unsparing a hand may produce fruit in its season, and that many of those who enjoyed the great benefit of his instruction may have acquired with the knowledge they received from him some share of his ardour, sincerity, and goodness, so that they may follow in the footsteps of the teacher they have lost, and become as active, as zealous, and as worthy as he.

One of the first steps taken by the Council on the death of their Principal had reference to the provision to be made for his widow and orphans. The resources of the College being unequal to such provision, a "Barnett Abrahams Memorial Fund" was established by the community, and

with reference to this Fund the Council resolved: "That until the eldest son of the late Principal shall attain the age of 21, the annual sum of £30 be paid to the trustees of the 'Barnett Abrahams Memorial Fund' for the uses of the widow and children at the discretion of the said Trustees; provided that the children reside within a reasonable distance of the College premises and a Synagogue. Nevertheless, pending the holding of any scholarship at the College of the annual value of £30 or more, by either of the children, the said annual grant shall lapse during such holding". Further the Council resolved: "That the sons of the late Principal shall enjoy free education as pupils of the School".

IX.

AN INTERREGNUM.

The College was now without a Principal. The place of the late BARNETT ABRAHAMS was one that could not easily be filled. The choice of a successor would involve long and anxious seeking, and in the meanwhile the studies at Jews' College had to be carried on. With that self-devotion to the interests of the institution which he had manifested all along, the Chief Rabbi stepped into the breach, and himself gave daily instruction to the College class in Hebrew Theology. So much he felt impelled to do until arrangements could be made for the appointment of temporary teachers, who would take the place of the late Principal pending the engagement of a permanent successor. Two teachers were appointed for this work — the Rev. Dr. HERMANN ADLER and the Rev. H. L. HARRIS. Dr. ADLER had recently completed his Theological studies. Educated at University College, where he took high honours, and at the University of Prague, he obtained the degree of Doctor of

Philosophy of Leipzig University in 1861. In the following year he was ordained Rabbi by the famous Chief Rabbi RAPOPORT, under whom he had studied Rabbinics while he was proceeding to his degree. The Rev. H. L. HARRIS, who was also an able Talmudist, was Burial Rabbi of the Hambro Synagogue, and the official "Lecturer" of the Jewish Association for the Diffusion of Religious Knowledge, at whose weekly gatherings the senior students of Jews' College were presently to make their first mark as preachers. Dr. ADLER was to give instruction in Talmud and the higher branches of Theology, and the Rev. H. L. HARRIS in other departments of Rabbinical Literature.

About this time, Mr. JOHN CHAPMAN was engaged to give instruction in the School for a limited number of hours a week, and henceforward it became customary for the senior College students to render more or less occasional service in the School as pupil teachers. Mr. CHAPMAN ultimately became one of its regular teachers.

Meanwhile the College and the School were growing in popularity. The number of pupils in the latter had increased to 71 and that of the College students to 6. Of the former number, three were the sons of clergymen, and placed on the foundation. The remaining 68 were contributing pupils. The growth of the School necessitated the formation of an extra class.

The premises at 10 Finsbury Square being no longer equal to the accommodation of the gatherings at the public distributions of prizes, these functions were now held at Seyd's Hotel, in the same Square. At the 1865 distribution a new feature was introduced which has since been retained — the reading of original essays on theological subjects by the senior students. That year an essay was read by MORRIS JOSEPH on "The Immortality of the Soul", another

by M. BENSUSAN on "The Life of Manasseh ben Israel", and a third by BEARON MARKS on "The Coincidence of the Prophecies of Isaiah with the Narratives of Secular Historians and the Inscriptions on Ancient Monuments".

The College received a further endowment in the course of 1865. Messrs. SASSOON presented the Institution with £1000 for the purpose of founding a Free Studentship, to be called, in memory of their father, "The David Sassoon Free Studentship".

The point which Jews' College had now reached in the history of its development renders it desirable to make mention of those who had hitherto served on its Council, and thus helped to lay the foundations of its subsequent progress. By the amended Constitution of 1862, the Council was enlarged, and made to consist of a President, Vice-President, two Treasurers, the Hon. Secretaries, and ten other members, in addition to the *ex-officio* members. Excluding the members of the Provisional Council, and others to whom reference has already been made, there had served on the Council up to the year 1864: BARNETT MEYERS, JOSEPH SEBAG, L. M. ROTHSCHILD, LEWIS EMANUEL, HENRY HARRIS, ASHER H. HART, Dr. HERMANN ADLER, ARTHUR COHEN, Prof. S. A. HART and EDWARD H. MOSES. In that year the Governing Body was constituted thus: —

President:

The Chief Rabbi, Dr. NATHAN MARCUS ADLER,

Vice-President:

Sir MOSES MONTEFIORE, BART.

Treasurers:

HENRY SOLOMON.

| JOSHUA ALEXANDER.

Ordinary Council :

ARTHUR COHEN, M. A.	EDWARD H. MOSES.
JACOB A. FRANKLIN.	LOUIS NATHAN.
HENRY HARRIS.	M. H. PICCIOTTO.
Prof. S. A. HART.	L. M. ROTHSCHILD.
SAMPSON LUCAS.	SAMPSON SAMUEL.
BARNETT MEYERS.	JOSEPH SEBAG.

Honorary Secretaries :

Rev. A. L. GREEN.	NATHAN S. JOSEPH.
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Trustees :

Sir MOSES MONTEFIORE, BART.	LOUIS NATHAN.
HENRY SOLOMON.	M. H. PICCIOTTO.

In the following year the Council was still further increased, and there was an infusion of new blood which resulted in the addition of the following members: JOSEPH ZEDNER, Prof. WALEY, HENRY L. COHEN, EDWARD JACOB, M. S. OPPENHEIM, S. D. SASOON, JOSEPH M. SOLOMON, M. A., and MICHAEL HENRY. It will be seen from a perusal of these names that some of the best minds in the community were labouring in the cause of Jews' College, and devoting their distinguished abilities to the furtherance of the highest educational and religious interests of the community.

X.

THE NEW PRINCIPAL.

The vacant post of Principal, having been extensively advertised, had attracted a considerable number of applicants. The Council's choice finally fell on Dr. MICHAEL FRIED-LÄNDER, of Berlin, who, both as a *savant* and a teacher, had already attained an eminent reputation on the Con-

tinent. He was born in Jutroschin, in Posen, on the 29th April 1833. Here he received his early education at the Cheder and the Catholic Elementary School, his Hebrew studies being also pursued under the direction of his father, a Talmudic scholar of high standing. At the age of ten he had already compiled an Epitome of Bible History in Hebrew. His desire for self-improvement led him to Berlin to continue his studies under the President of the Beth Din, J. G. OETTINGER, and Rabbi ELCHANAN ROSENSTEIN. At the same time he prepared himself to enter the Higher Grade Gymnasium "Zum Grauen Kloster", through the upper classes of which he passed with great distinction. At the University he devoted himself, *inter alia*, to the study of Oriental and Classical languages and Mathematics. His teachers were: in Philosophy, Professor TRENDELENBURG; in Biblical Exegesis, Professor VATKI, Professor BENARY, and Dr. HENGSTENBERG; in Oriental languages, Professor DIETRICI and Dr. GOSCHE; in Philology, Professor BOECKH, Professor HAUPT, Professor BOPP; in Egyptology, Professor LEPSIUS; in Mathematics, Professor OHM; in History, DROYSEN and RAUMER; in English Literature, Dr. SOLLY. Having passed his examination in Berlin as "Oberlehrer" in Classics and Mathematics, he graduated as Doctor of Philosophy at the University of Halle, with a Latin thesis on "The Ancient Kings of the Persians". At Berlin he became Director of the Talmud Association School, besides taking an active part in the general promotion of Jewish education. Various reading circles met at his house for the study of Hebrew literature, and young men coming from Russia were prepared by him to enter the Gymnasium. He had also acted as preacher, and been recommended by Dr. MICHAEL SACHS for an important Rabbinate, which he refused.

This was the brilliant scholar and teacher who, one bright

May morning more than forty years ago — to be exact, on the 1st May, 1865 — was introduced to the pupils of Jews' College by the Chief Rabbi in a speech which was almost prophetic in its allusions to the qualities of mind and heart which the evolution of time would be sure to reveal in the unknown and diffident stranger. The years that have elapsed since those words were spoken cover four-fifths of the entire period that the College has been in existence. Dr. FRIEDLÄNDER has thus been the teacher of two generations of the Anglo-Jewish ministry, who have spread his teachings to the furthest ends of the earth. Quite the majority of the living members of that body owe what they may have achieved to the inspiration of his scholarship and example. The position to which the venerable Principal of Jews' College has attained during his forty years and more of office is, therefore, something unique. It would be difficult to point to any teacher in the community who has wielded so far-reaching and beneficent an influence.

XI.

RES ANGUSTA DOMI.

The new Principal had been engaged at a moderate stipend, which it is to be hoped proved sufficient for a bachelor of his modest wants and simple tastes. Truth to tell, Jews' College suffered, and had suffered all along, from contracted means. The community no doubt appreciated the great and difficult work which the College was endeavouring to accomplish, but it had not as yet learnt to translate its appreciation into pounds, shillings and pence. The institution was in the enjoyment of certain scholarships which helped to support the majority of the students in their early struggles, and it had received a few handsome

legacies. But no philanthropists had come forward to enrich the College with endowments that would have rendered it more or less independent of public annual support. That support was of the meagrest, amounting in all to something less than £300 a year. The School should have been self-supporting. It might even have been expected that it would help towards the support of the College. But the parents were backward in their payments. On the 1st April, 1865, there was a deficiency in the general accounts of £230, to meet which the Treasurers had to sell out invested stock. All this explains why the teachers were poorly paid, and the general financial arrangements on anything but a generous scale. The Council could not help itself; it had to cut its coat according to its cloth. Those were not the days of big appeals. It never would have occurred to the College, forty years ago, boldly to ask the community for a £25,000 endowment; and had it asked, it might not have received. The synagogues had not yet risen to a sense of their responsibility to contribute to the education of their future ministers. So the College had to carry on a starved existence. And since the reduction of its teaching staff was not to be thought of, the under-payment of those who served it may well have seemed the lesser of two evils.

XII.

1865—1868.

On the appointment of Dr. FRIEDLÄNDER to the Principalship of Jews' College, it was found desirable to retain, in part, the services which the Rev. Dr. HERMANN ADLER (who in the meanwhile had been appointed Minister of the Bayswater Synagogue) had been rendering temporarily. He became Theological Tutor to the College, and to these duties

he subsequently added the preparation of students for the English Literature and Language examinations of the University of London. The temporary services of the Rev. H. L. HARRIS being no longer required, were dispensed with.

Several other changes in the teaching staff occurred shortly after Dr. FRIEGLÄNDER's accession. Mr. J. HEINEMANN, who had taught Hebrew and German in the School for many years, died. His duties were henceforth shared between the Principal and Mr. JOHN CHAPMAN. Mr. FELLOWS, the Assistant-English Master in the School, was superseded by Mr. E. H. ROBERTS; and the place of Mr. CARPENTER, the drawing-master, was taken by Mr. FULFORD, who became writing and drawing-master. M. LEBLAIN, the French master, was succeeded by Mr. ALPHONSE HARTOG, who after a few years was followed by Mr. A. ANTOINE.

Other changes that were made about this time related to the arrangements for instruction in the School and College. The time devoted by the College students to teaching in the School was restricted, and it was resolved "that no student shall give instruction unless and until it shall be certified by the Principal that his progress in his studies shall warrant such employment of his time in teaching, and unless the amount of the time so to be employed be fixed by the Principal with the approval of the Council". The charge of a fee of a guinea for drawing was abolished, and teaching in that subject was made general throughout the School. A standard of acquirements for admission into the College was fixed. The teaching of Chazanuth by ear gave place to instruction in sight-singing, and students for the ministry were to be taught the elements of music. In connection with this subject, an important suggestion was made by the Principal, and subsequently carried into effect. Ser-

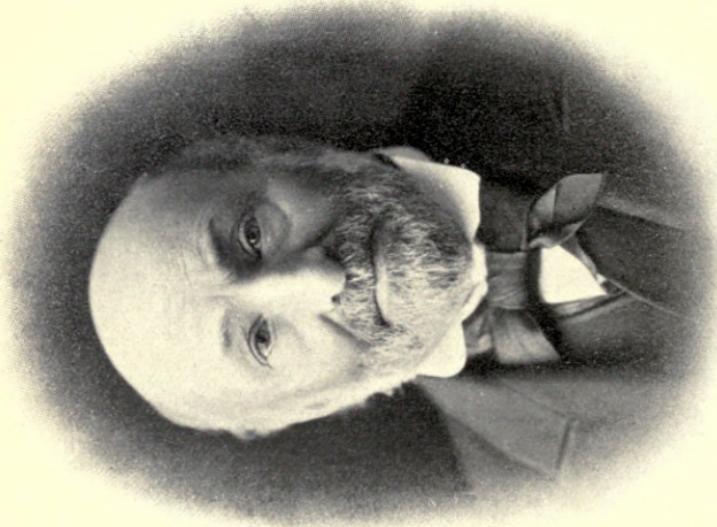
vice was to be held at the College on Saturday mornings, and the students were to officiate in turn. They were thus afforded an opportunity of practising as Synagogue Readers which proved of the utmost advantage to them in their subsequent ministerial careers.

In the course of the year 1867, Mr. BENIFOLD retired from the headmastership of the School, a post which he had filled since 1862 with a great deal of vigour and no small measure of ability. He was succeeded by Mr. GEORGE MACONACHIE, A. M.

Many students were now to give proof of the value of the instruction they had received within the College walls. Opportunities were afforded them of occasionally preaching for the Jewish Association for the Diffusion of Religious Knowledge, which organized largely-attended Saturday afternoon discourses. They also officiated at its Saturday afternoon services, and took part in its Friday evening Expositions. Others acted as clerical visitors to prisons. Such duties formed a natural stepping-stone to office. One of the earliest students to receive a clerical appointment, after the Rev. SAMUEL DE SOLA, was the Rev. JOHN CHAPMAN, who became Second Minister of the Western Synagogue. For two years he had been acting as Teacher in the Jews' College School, and his place was now taken by the senior students next in succession, Mr. SIMEON SINGER and Mr. MORRIS JOSEPH. Then Mr. RAPHAEL DE C. LEWIN, after having filled the position of Headmaster of the Kingston Hebrew School in Jamaica, was appointed Minister of the Shreveport (Louisiana) Congregation; and subsequently he became Editor of *The New Era* and *The Jewish Advocate*, in New York. A year or so later Mr. SINGER was elected Minister of the Borough New Synagogue, Mr. BERLINER being at the same time appointed Headmaster of the Hebrew



MICHAEL HENRY



BARNETT MEYERS

Schools attached to that Congregation. And Mr. MORRIS JOSEPH was appointed Second Minister of the North London Synagogue. The Rev. Mr. SINGER subsequently became, and continued for many years, a regular Master in the School.

XIII.

MR. MICHAEL HENRY'S SCHEME.

One of the most enthusiastic members that sat on the Council of Jews' College was the late MICHAEL HENRY, the gifted Editor of the *Jewish Chronicle*, and the clever author of some of the most notable Sabbath Readings issued by the Jewish Association for the Diffusion of Religious Knowledge. Any educational institution with which this excellent man was connected was assured of a loving interest in its welfare, which displayed itself in many practical and delightful ways. The best friend that Jewish school-boys ever had, he was always thinking how he could raise the status of Jews' College, and through Jews' College, of the community which it served. His ambition was to see it occupy a position equal to that of any theological college in England or on the Continent; while the School attached to it should rank with the best public schools in the country. The dream was impossible of realization. Nevertheless, in the course of 1867 he put forward a scheme for the purpose, which contained many suggestions of practical utility, and these features among others: 1. Scholarships to be attached to the School as well as the College. 2. The applied sciences to be taught in the School. 3. A feature to be made of modern languages. 4. Drilling and athletic exercises to be cultivated in the School. 5. Congregational singing to be taught in the School. 6. An Educational Committee to be established, to cooperate with the teachers. 7. Jews' College to become the central

Anglo-Jewish educational establishment, and with this object to be combined with the Beth Hamedrash, to take over the Talmud Torah department of the Jews' Free School, and to absorb the Orphan School of the Sephardim Congregation. 8. That all congregations throughout the United Kingdom, the British Colonies, and the United States be requested to contribute to its support. 9. That persons studying for matriculation and other academic honours be invited to participate in various branches of the College instruction on the payment of suitable fees. 10. That periodical lectures, open to the public, be given by members of the Council, members of the teaching staff, and others.

Suggestion 6 was acted upon at once. An Education Committee was established, of which the first members were the Rev. Prof. ARTOM, and Messrs. MICHAEL HENRY, M. H. PICCIOTTO, JACOB FRANKLIN, N. S. JOSEPH and JOSEPH M. SOLOMON M. A., with the Chief Rabbi as Chairman, and MICHAEL HENRY as Hon. Secretary.

So, too, was the last proposition. Evening lectures were organized, and attracted large gatherings of the pupils and their friends. Delivered, as they for the most part were, by men of eminence and experience, they became an immense success — an inspiration to the pupils and a source of popularity to the College. Besides Dr. FRIEDLÄNDER (who for some time had been giving evening lectures on his own initiative) and the Rev. Dr. HERMANN ADLER, the list of lecturers included, so far as can be remembered, the late Chief Rabbi, the Rev. A. L. GREEN, Professor WALEY, ELLIS A. DAVIDSON, MICHAEL HENRY, BENJAMIN KISCH, Dr. A. BENISCH, the Rev. JOHN CHAPMAN, HENRY L. COHEN, and E. R. ROBERTS.

One of these lectures attained to almost historic importance. It was a lecture by MICHAEL HENRY himself on

"Ships and Boats", in the course of which he made the brilliant suggestion that Jewish scholars should endow a life-boat, and present it to the Sailors of Great Britain. The idea was taken up enthusiastically, and a Jewish Scholars' Life-Boat Committee formed to carry it into effect. The Committee had not been long in existence when MICHAEL HENRY met his sad and premature death. At once the movement assumed the form of a memorial to his good name. The pupils of Jews' College and other schools founded a life-boat, which they named after their lamented benefactor "The Michael Henry".

XIV.

1869—1874.

At the commencement of 1869 Mr. N. S. JOSEPH tendered his resignation of the position of Honorary Secretary which he had filled for many years jointly with the Rev. A. L. GREEN, and with manifest advantage to the institution. He was succeeded by Mr. HYMAN MONTAGU, a gentleman who earned some distinction in his day as a numismatist. For some years, the post of paid Secretary had been held by the Rev. I. A. LEVY, and after being held for a short time by Mr. JOHN CHAPMAN, it was undertaken by the Rev. ISAAC COHEN, Secretary of the New Synagogue. Mr. COHEN held office till 1874, when he was succeeded by Mr. HENRY HYAMS, the present Secretary at the date of writing.

The fee of 10 guineas a year charged for admission to the School, while it kept that institution relatively select, was considered in some quarters to be too high for parents of moderate means. In the course of 1869 there was an extraneous movement for its reduction to 6 guineas. The need for some such change was becoming greater inasmuch

as the more prosperous members of the community were gradually leaving the neighbourhood of Finsbury Square. The Council decided to meet this wish, provided 50 applications were received for the admission of boys on the lower terms. This number of applications was forthcoming, and the change was made — apparently with gratifying results, for there was an immediate large accession of scholars.

Passing over changes in the administration of the School and College due to the retirement of Mr. MACONACHIE from the post of Head Master and of Mr. ROBERTS from that of Second Master, reference may be made to the Seventeenth Annual Report, which takes note of the following fact: "The United Synagogue, to which the appropriation of the Talmud Torah Fund was relegated, decided on awarding a portion of the sum, amounting to £ 28. 14s. 2d., to Jews' College, believing that the objects of this Institution carried into effect the intentions of the endowment of the Talmud Torah Fund".

The importance of this announcement is out of all proportion to the amount concerned. For years the College had been insisting on the duty that devolved on Jewish congregations to contribute to the support of an institution which had charged itself with the training of their ministers. This award of the United Synagogue marked the first recognition of the principle on the part of German congregations. The Report goes on to state: "It is earnestly hoped that if the United Synagogue eventually adopt the recommendations of the Committee appointed to investigate the Beth Hamedrash question, the claims of Jews' College will be considered. The Council will be prepared, under the advice of the President, the Chief Rabbi, to concert measures for carrying out, to the fullest possible extent, a suitable scheme for Biblical, Theological and Talmudical study, and

the instruction and training of an Anglo-Jewish Rabbinate and Ministry".

In 1872, Mr. EDWARD HENRY BEDDINGTON, who had served as Treasurer and been an active member of the Council, died. Two years later his family endowed in his memory the EDWARD HENRY BEDDINGTON Memorial Scholarship, of the annual value of £50, tenable for three years.

XV.

SOME IMPORTANT SUGGESTIONS.

For many years the venerable President and Founder of Jews' College had given anxious thought to the problem presented by the pecuniary condition of its students. Many of them were the sons of parents who were unable to maintain them in comparative comfort throughout their academical career, and the scholarships were neither numerous nor valuable enough to provide adequately for their needs. Hence a general tendency on their part to supplement their means by giving tuition, and to curtail the period of preparation for the ministerial office. It was an unhappy condition of affairs, in which Dr. ADLER endeavoured, about this time, to effect an improvement by suggesting the formation of a Committee to devise means for the residence and maintenance of the College students during the years of their attendance at the institution. The Committee thus appointed gave their attention to the matter, but were unable to formulate a feasible scheme. It remained, as it still remains, "an object much to be desired".

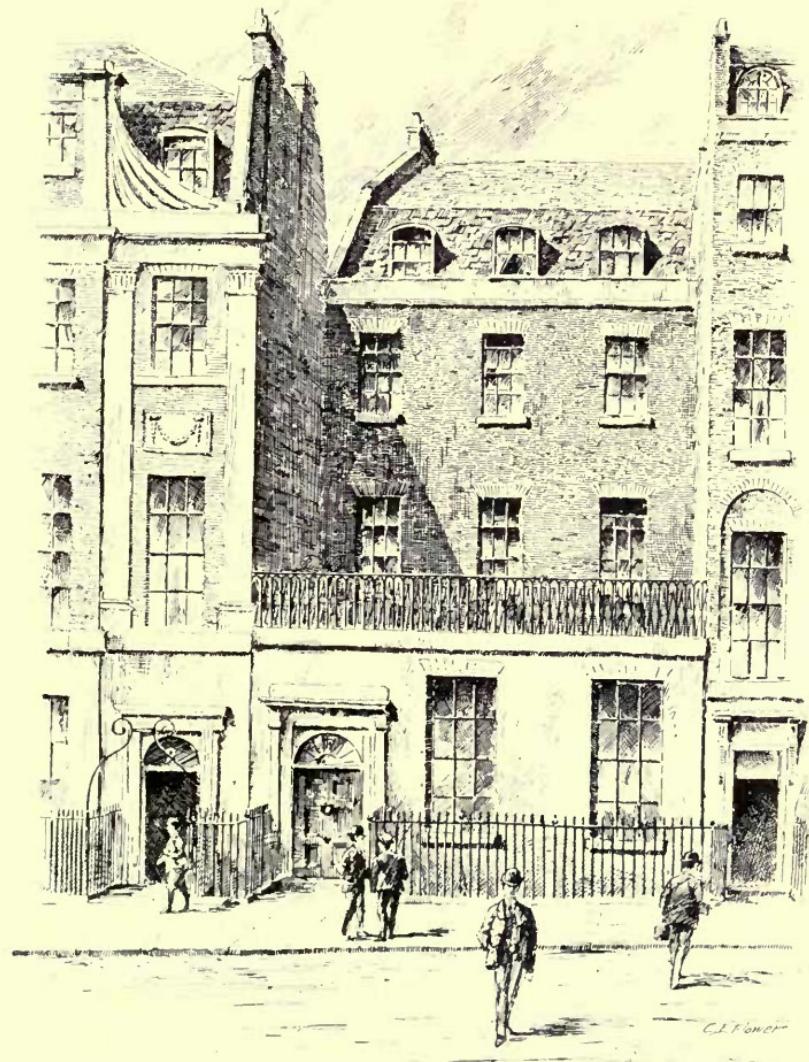
More success attended another suggestion of the Chief Rabbi. He noted with apprehension the want of organized Jewish instruction in the West End of London, to which an ever-increasing number of Jewish families were

migrating. It was decided, on his advice, to establish Classes in the Western district of London, in connection with Jews' College. These Classes were for the teaching of Religion and Hebrew to the sons of the upper and middle classes. The hours of instruction were to be, on Sundays from 9 to 2, and on Wednesdays from 3 to 7, and the subjects taught to comprise Hebrew, in its various branches, Biblical and Post-Biblical History, Systematic Religion, and Biblical Commentaries. Central premises were engaged, and the services of the Principal and Jewish teaching staff of the College School were placed at the disposal of the new venture. The Jewish residents of the district did not, however, avail themselves of the scheme in sufficient numbers to render it a pronounced success. It was carried on for some time in the neighbourhood of Portman Square, and afterwards at Bayswater; but at a loss to the central body. The number of scholars that had been counted upon to pay the expenses was not realized. The classes were therefore transferred to Finsbury Square, and ultimately they were disbanded. Meanwhile the School itself was growing. By the end of the year 1874 the number of its scholars had risen to 90.

XVI.

PERSONAL IMPRESSIONS.

The facts set forth in the previous pages present but a bare outline, which may be fittingly supplemented by a few personal impressions of the institution in its early days, when it was located in Finsbury Square. The compiler of this history having spent about 12 years of his educational career there — from 1863 to 1874 — first as a pupil of the School, and subsequently as a College student — is able to supply some impressions of this period.



THE COLLEGE IN FINSBURY SQUARE

The building itself was but ill adapted for the accommodation of so many scholars. One particularly felt the need of a play-ground. A large front kitchen had to serve this purpose in my time; and it was there that we were drilled by the resident porter of the institution, Sergeant MILLER, after MICHAEL HENRY — the most fervent advocate in his day of muscular Judaism — introduced drilling into the School. Certainly a minute of the 12th January, 1869, records that Sir BENJAMIN PHILLIPS obtained from Col. WILSON the kind concession of a portion of the Artillery Ground, "for the use of the pupils of the College"; but I have no recollection of any such concession having been utilized. The back of the College looked on to the Artillery Ground, and my only memories of this fine open space are connected with the Militia practice for which it was used several weeks in the summer. Those of us who occupied the classroom facing it were, I fear, more interested in these military evolutions than in the lessons to which our distracted teachers tried to compel our attention. And there were the annual sports which took place on a certain Saturday afternoon in the summer, which we watched from the leads, or were admitted to the grounds to witness. But for the scholars themselves there were no opportunities of athletic exercise in our day.

A very strict discipline was maintained in the School, and corporal punishment was freely resorted to. While we small schoolboys stood in mortal dread of the caning proclivities of the headmaster, Mr. BENIFOLD, a more pleasing impression is retained of the pedagogy of the second master, Mr. ROBERTS, the author of "Arithmetic by Common Sense". He made the subject delightful to us, and must have been one of the best elementary teachers of his day. The arithmetical teaching of the Rev. JOHN CHAPMAN was

also made exceedingly interesting. His lessons in mental arithmetic will never fade from the memory of his pupils. He contrived to make us calculate with lightning rapidity. Mr. CHAPMAN's mental arithmetic lesson — taken standing in a circle — was looked forward to as a pleasure. In other subjects, too, his teaching impressed us by its lucidity, and as he had none of the infirmities of temper that characterized some of the other masters, he was our favourite teacher. Another genial master was Prof. HARTOG, who likewise possessed the secret of interesting his pupils, and who taught French capitally. I cannot remember who was responsible for book-keeping, but it was well taught, and proved of use to some of us when, on leaving the College, we had to combine secretarial duties with our ministerial vocation. Mr. BENIFOLD's successor was Mr. MACONACHIE, a dear old gentleman, whose strong point was Latin, but who was less sound than could be desired in his Greek.

One feature of our School days of which I have a vivid remembrance was the monthly evening lectures, which became so popular, and formed such a pleasant break in our school life. These lectures were followed by recitations which the pupils gave in English, French, German and Hebrew. Some of us were able to recite the whole of SCHILLER's "Glocke" from memory. The German recitations of a youth named Peartree earned loud applause, so well were they delivered. Gradually these recitations developed into dramatic representations. Scenes from Shakespeare and Molière were acted by the pupils, with the aid of some of the older College students; and even at this distance of time it is possible to recall the excellent impression made by Mr. SINGER's elocution in a scene from Julius Caesar. And the grave-digging scene from Hamlet was another recitation rendered memorable by the facetiousness of the

grave-digger, which was such as to cause Hamlet himself to burst into laughter. Less credit, however, attached to a performance from King John, in the scene where Arthur prays Hubert to spare his life. "Have you the heart?" he asks in his famous appeal. But the lad who was to recite this speech had the misfortune to drop both his h's. "Ave you the art?" he asked, to the consternation of Mr. BENIFOLD, who promptly rang down the curtain.

Of the College class, to which those of us who were studying for the ministry were in due course promoted, recollections are naturally more keen. Here our two principal teachers were Dr. FRIEDLÄNDER and Dr. HERMANN ADLER. Dr. FRIEDLÄNDER impressed us by his encyclopaedic knowledge, among many other things. One hour he would be teaching us Hebrew or German, and at another he would be construing HOMER or HORACE. On another occasion he would be conducting us through the mazes of the Higher Mathematics, from which he would pass quite easily to the performance of experiments in Chemistry and Natural Philosophy. Nothing in the curriculum seemed to come amiss to this "Admirable Crichton".

Dr. HERMANN ADLER's range of subjects was also exceedingly wide, including, as it did, Talmud, Shulchan Aruch, Homiletics, English Language and Literature, and English History. And he gave us the full benefit of his varied reading in all these departments. Himself one of the most distinguished *alumni* of University College, he had sat at the feet of such eminent Professors of English and Classical Literature as DAVID MASSON, HENRY MALDEN and THOMAS HEWITT KEY. The character of his teaching may be summed up in a word: it was inspiring. Dr. ADLER was full of a loving enthusiasm for knowledge, which, it is to be hoped, he succeeded in imparting to his scholars.

When first Dr. FRIEDLÄNDER came to the College he was unmarried, and shared his bachelor apartments with the Rev. S. SINGER. This arrangement did not last long. At the end of a couple of years Dr. FRIEDLÄNDER paid a visit to Berlin, whence he brought back a wife to Finsbury Square. To this lady, who was his cousin, he had dedicated on his wedding day a German Commentary on the *Song of Songs*, of which, in due course, we, his students, received copies, which some of us retain to this day.

The Jews' College Library, consisting primarily of the old Sussex Hall books and the MICHAEL JOSEPHS collection, soon grew out of date. It proved so inadequate to our wants that we can remember the time when the addition of such works as MUNK's translation of the "Moreh" and WEBSTER's large English Dictionary were regarded as events in the history of the College. But before some of us left it had greatly improved. Mr. L. M. ROTHSCHILD acquired for our use, besides some 50 other books, the useful library of the late EMANUEL DEUTSCH, which included a fine copy of the best edition of the Talmud. And there were presented also the collections of E. M. MERTON and LOUIS WERNER, to which, at a later period, Mr. CHARLES SAMUEL added the fine Hebrew Library that had belonged to Mr. A. H. KEYZER, of Amsterdam.

The Saturday morning services, in which the College students took regular part, formed, as has been said, a valuable feature of our ministerial training. They were attended by members of the Council living in the neighbourhood, such as HENRY SOLOMON, EDWARD JACOB, and JACOB FRANKLIN. JACOB FRANKLIN took the kindest possible interest in the College students, so that it was impossible to feel hurt when, on one of these Saturday mornings, he observed to a Collegiate aspirant for the ministry: "Young

man, you have a nice voice, and would do well, if only you would not try to sing!" It was JACOB FRANKLIN who provided us with tickets for the London Institution, which we attended sedulously. Here we had an opportunity of listening to the Chemistry lectures of Prof. BLOXHAM, of KING's College, the Botanical lectures of Prof. BENTLEY, and the Physiological lectures of Prof. HUXLEY and Prof. ROMANES. Another member of the Council whose interest in our welfare can never be forgotten, was MICHAEL HENRY. Among the many inspiring moments that we had at Jews' College — and there were many such — must be reckoned those that we were privileged to spend in conversation with this remarkable man. His private talks with us had a twofold effect, uplifting us by their seriousness, and encouraging us to perseverance by their cheerful sympathy with the students' struggles.

And there was another member of the Council who made the deepest and best impression upon us all — the Chief Rabbi and President of Jews' College, Dr. N. M. ADLER, whose dignified and venerable figure we saw constantly, and whose devotion to the interests of the College seemed the master passion of his life. Hardly a day passed that he did not visit the institution. The Council minutes show that he was rarely absent from a meeting. He lived opposite the College, or he could not have spared us so much of his precious time. As College students, he frequently examined us to see what progress we were making in his favourite subject, the Talmud. His interest in us personally manifested itself in many gracious attentions, as when a student who had matriculated would be invited to spend a week-end with him at the seaside — an honour the pleasure of which was only marred by the consideration that Dr. ADLER's student-guest was expected to conduct the whole of the Sabbath service which he held in his house.

XVII.

THE JEWS' COLLEGE JOURNAL.

The institution at Finsbury Square had been in existence twenty years before it attained to the dignity of a publication of its own. The pupils of Jews' College School, aided by some of the younger students of the College, had commenced by trying their literary powers on a "Manuscript Magazine", of which four numbers were issued. They were written and illustrated by DELISSA JOSEPH, who had already given promise of future professional distinction in the drawing class of the School. But in April 1875 there appeared the first number, in print, of *The Jews' College Journal*, "edited by I. ABRAHAMS, D. JOSEPH, A. GREEN, H. COHEN and E. ADLER". It was a quarto of four pages, and reflected no little credit on its compilers. It opened with an article on "The Sir Moses Montefiore Testimonial Fund", by JOSEPH POLACK, in which the Finsbury Square boys were exhorted to do their utmost for the new movement. A portion of this article is reproduced in the accompanying facsimile of the first page of the first number.

There followed "A Chapter in Jewish History", by "A", a Report of one of the Life-Boat Meetings that were being held at Jews' College, by DELISSA JOSEPH, and the first instalment of an article by the same writer on "The Bicycle". ISRAEL ABRAHAMS commences a series of articles on "Cricket", which he introduces with this observation: "As we have frequently advocated the formation of a Cricket Club in the Jews' College School, we therefore think it our duty to present to our readers a short outline of that outdoor pastime". Some "Puzzles" by the same writer conclude this number, while the Editors regret that pressure on their

THE
JEW'S COLLEGE JOURNAL.

"Folio of four pages, happy work!
Which not even critics criticise."

Cooper.

No. 1.

April, 1875.

VOL. L

The Sir Moses Montefiore Testimonial Fund.

By Joseph Polack.

One of the most beneficial results of the advance of civilization, and one which interests Jews most, is the spread of religious toleration. Gradual in its growth, but prosperous where it was exercised it has at last after a long struggle with superstition and prejudice, come to be universal, wherever civilization sheds its radiant lustre. The condition of the Jews therefore at the present time contrasts favourably with their condition a century or two ago. But alas! there are countries and states, which are yet involved in ignorance and semi-barbarity, and where our brethren who are very numerous, are oppressed and ill-treated with the severity arising from popular prejudice. When a dishonest act is committed, when a murder is secretly perpetrated, the Jews are accused and often a popular rising takes place and the Jews are massacred in large numbers.

One of those high-minded men who strive with all their power to prevent these occurrences, whose highest aim is the rooting out of religious intolerance is Sir Moses Montefiore. He has spent his time his energy, his talents for the amelioration of the condition of the Jews in all countries where the trammels of oppression yet linger; he may well be styled the "Champion of Humanity". To attempt even the slightest sketch of a life spent in the relief of his brethren abroad, and yet marked with acts of the highest liberality and generosity at home would be far beyond the limits of this paper; such a task must be left to the biographer, and may well occupy more pages than this does words, suffice it to say that the name of Sir Moses Montefiore is as a household word

in the whole civilized world. Whenever he travelled to other countries for the purpose of bettering the condition of his brethren and of interceding on their behalf, he was met at all the towns through which he passed, with addresses and blessings: kings bowed at his word and governments felt respect for the man, whose object was the spread of religious toleration.

But the highest aim of Sir Moses was and is the elevation of the Jews in the Holy Land from their present destitute state. Eight journeys have been undertaken by the venerable Baronet, to the land whence his heart yearned, time after time has he sent large monetary gifts to the Jews of Jerusalem; but notwithstanding the unbounded beneficence of Sir Moses, seconded by large sums of money from the Jews of all countries of Europe, the condition of the Jews of Jerusalem and other towns of Palestine is still most unsatisfactory. They are without the means of gaining their livelihood, and consequently, famine and drought often overtake them and reduce them to a state of beggary.

To remedy this dismal aspect of affairs a project has been set on foot which has the full approbation of the great philanthropist himself; and if carried into effect, will be the fulfilment of the wish for the gratification of which he has spent his long and useful life, it is proposed to collect a large sum of money from all parts of the world, which is to be utilised in the founding of a scheme for promoting agriculture or some other industrial occupation for the Jews of the Holy Land, which will provide them with the means of earning their own bread, and thus to establish a testimonial to Sir Moses which will at once be

From a copy of the Journal lent by Mr. Delissa Joseph

space prevents the insertion of certain articles which are promised in the next issue.

Of the six numbers of the "Journal" that appeared the second is wanting in the collection that has been placed at our disposal. The third (June, 1875) appears in a black border, in memory of MICHAEL HENRY, who had died in that month, and is mainly devoted to references to the dear friend whom the Jews' College School boys had so recently lost. "The countenance which was but lately beaming with love for you", writes "J", "is a thing of the past. All that is mortal of MICHAEL HENRY lies in the cold earth. In the death of one man we have been bereft of the philanthropist, the poet, the scholar, and the Jew! Treasure up, schoolboys! the remembrance of your 'father', and by becoming better yourselves you will perpetuate the memory and name of that great, good man".

Then follow notices of the sermons preached in memoriam, by the Rev. Dr. HERMANN ADLER, the Rev. A. L. GREEN, and the Rev. S. SINGER, of the largely-attended funeral, with its affecting scene on the ground, and of the first meeting of the Central Committee of the Life-Boat Fund held after the death of its Founder. "D. J." contributes a series of "Notelets" on Science, Literature, and Art, which have come to form a regular feature of the Journal. A paragraph on "College Successes" takes note of the fact that "Mr. JOSEPH ABRAHAMS, student of Jews' College, has obtained two certificates at University College, in the examination at the close of the session. They were gained for proficiency in Physics and Philosophy of the Mind, and were presented by Sir George Jessel, Master of the Rolls".

No. 4 has an article by "A" on "Etymology of Certain Words", the first part of "An Incident in the Life of Rabbi HELLER", by "J. P.", more "Notelets", and an account of

"Our Anniversary". How a monthly publication in its fourth number could already have attained to its anniversary is thus explained: —

Twelve months have now passed since we undertook to place before our readers a monthly issue of the "Jews' College Manuscript Magazine", and during this time we have experienced great and almost insurmountable difficulties. We found after a time that it was impossible to continue the "Manuscript Magazine" with any hopes of a successful end, especially as prior to the appearance of the fourth number of the "Magazine" our contemporary "The Jews' College Miscellany" was commenced. Now if, when we were complete masters of the field we were scarcely able to proceed through the paucity of readers, it is not very likely that, when the number of subscribers, which was before very limited, was divided between the two papers, our affairs were in any way mended. It was then that the Editors of the "rival" magazines wisely agreed to coalesce, and it was found that if we could possibly manage to issue our paper in a printed form, we might be able to augment the number of subscribers considerably. No. 1 of the "Jews' College Journal", which elicited favourable notice from both the Jewish Papers, was the fruit of our united labours, which were now crowned with success... We have continued the "Journal" for four months, and we hope that we may celebrate our anniversaries as long as Jews' College exists, and we trust that the boys will give a helping hand to an institution which, we sincerely hope, is a source of amusement — and may we say instruction? — to them all.

The next number prints a letter from the late MICHAEL HENRY which he had addressed to the Editors of the "Journal" at the time that they sought his advice in regard to their new venture: —

68 Fleet Street, London, E. C.

May 28th, 1874.

Gentlemen.

I think the notion of establishing a Jews' College School Journal is excellent (provided the labour involved does not interfere with school duties). If the contents are to be mainly contributed by the boys of the school, the journal should be entitled "Jews' College School Journal", so as to avoid misconception. I fear that I cannot be of great assistance in carrying out your views as regards an economical mode of printing the journal, as the

price of good printing is fixed and determinate as were "the laws of the Medes and Persians". I congratulate you on your spirited notion of competing with other public schools for journalistic distinction.

I am,

Always your affectionate friend,

MICHAEL HENRY.

Other features of this number are "A Visit to Worms Synagogue", a concluding article on Rashi, and an intimation that the entire amount required to purchase a Life-Boat has practically been obtained.

No. 6 contains an account of "College Successes", a poem on "MICHAEL HENRY", articles on "The New Year" and on "The Brighton Aquarium", and a series of "Puzzles", the answers to which are promised "in our next". As, however, the sixth number proved to be the last, these ingenious conundrums still await the publication of their solution.

XVIII.

SOME NOTABLE EVENTS.

Passing over the ground more rapidly than we have thought desirable in detailing the earlier history of the College, the first notable event to be recorded relates to a communication received from the Secretary of the United Synagogue in the course of 1878, to this effect: —

I have the honour to inform you that at a meeting of the Council held on the 8th May, the enclosed report of a Committee appointed concerning the training of Jewish Ministers was submitted to the Council; and it was resolved:

"That the Council grant a subvention of £200 per annum from its funds to the Jews' College for the general purposes of that Institution."

"That the Council are willing annually to elect six gentlemen to serve on the Council of Jews' College, and that Messrs. ASSUR H. MOSES, EDWARD LUCAS, LOUIS DAVIDSON, ELLIS A. FRANKLIN, A. M. SILBER and HYMAN A. ABRAHAMS be so appointed."

I am directed to express the hope that with the material and moral aid so

liberally bestowed by the Council, the College may be enabled to show the results published in the memorandum of the College of December 1877, and that the Council may have no reason to regret the very large subvention granted on the faith of that promise.

This action of the United Synagogue in recognition of the claims of Jews' College to communal support was due to the energetic advocacy of Mr. CHARLES SAMUEL, the first Treasurer of the United Synagogue, who, joining the College Council in 1872, forthwith became one of its foremost workers. In 1877 Mr. SAMUEL became a Treasurer also of the College, in succession to the late EDWIN SAMUEL. In July of that year Mr. SAMUEL carried the following resolution in the Council of the United Synagogue: —

That a Committee be appointed to ascertain and report whether any and (if any) what number of persons are now pursuing their studies with a view to becoming Jewish Ministers, and what are the present means of support of such persons. That such Committee be further authorized to consider and report whether any and (if any) what steps should be taken, under the auspices of the Council, to form a body of Students, from whose ranks vacancies occurring in the Jewish Ministry in England may from time to time be filled up; and to raise or otherwise obtain a fund from which subventions may be paid to such students, to assist in their support, and to augment their salaries when appointed to the ministry of a Congregation which has not means sufficient to pay more than a small stipend. That the Committee be authorized, if they think necessary, to invite the aid and cooperation of the Committee of the Jews' College, or any other body, to assist in the investigation of the questions involved in the foregoing resolutions.

In accordance with the invitation conveyed in this resolution, a Sub-Committee of Jews' College had been appointed to confer with the Sub-Committee of the Council of the United Synagogue, and as the outcome of their joint deliberations the United Synagogue now decided to vote £200 a year to the College and to associate itself with the administration of the institution. At the same time the constitution of the College was amended to permit any Jewish congregation or body contributing £30 a year or

upwards to its funds to nominate a delegate to the Council for each £30 thus contributed.

No less important was a letter which the Council received from its venerable President at the commencement of 1879.

Office of the Chief Rabbi
16 Finsbury Square, London,
10 January 5639.

To the Council of Jews' College,
Gentlemen.

You are aware that about the year 1852, I convoked a public meeting in Sussex Hall for the purpose of collecting funds for the establishment of a College and School. Some time afterwards a constitution was framed by Sir GEORGE JESSEL and the late Mr. WALEY, and when the institution was opened, these laws were agreed to and are still in force. One of these laws is to the effect that the Chief Rabbi be *ex-officio* President of the Institution. Since the very first, I have, as President, taken the warmest interest in the welfare and development of Jews' College. But now, I regret to say, the state of my health will not permit me to take as active a share in its management as I have hitherto done. I am more particularly prevented from presiding at the meetings of the Council. I therefore ask you to appoint a gentleman from your midst to act as Chairman of Committee. You may rely upon my giving every possible help to the gentleman whom you may elect, and that I shall continue to do everything for Jews' College that my feeble powers permit.

I remain, Gentlemen,
Yours very faithfully
N. ADLER Dr.

The reception of this communication led to the passing of the following Resolution: "That the Council hear with regret that the Rev. President is prevented by reason of his health from attending the meetings of the Council. They hope that they may still have the inestimable advantage of his assistance, and will, on some future occasion, adopt his suggestion as to a Chairman."

In the meanwhile, Mr. HENRY SOLOMON, one of the original Treasurers, an office which he continued to hold

till the time of his death, in 1891, presided over the deliberations of the Council by right of seniority and distinguished service. But at the end of the year an "Acting Chairman" was appointed in Dr. ADLER's place, and this position was conferred on Sir BARROW ELLIS, K. C. S. I.

The illness of the Chief Rabbi led to another important change in the course of the following year, when the Rev. Dr. HERMANN ADLER was compelled to resign the post of Theological Tutor that he had held for 17 years, in consequence of the many official duties devolving on him in connection with the Rabbinate. At the same time, Dr. ADLER undertook to give a weekly and honorary lesson in Homiletics. Earlier in the year the Rev. S. SINGER, having been appointed Minister of the New West End Synagogue, retired from the post of Master in the College School which he had filled for 12 years. On Dr. ADLER's retirement, Dr. S. A. HIRSCH, a former teacher of the "Realschule der Israelitischen Religionsgesellschaft" at Frankfort-on-the-Main, was appointed Assistant Theological Tutor.

Dr. HIRSCH was born in Amsterdam, March 1st, 1843, and was descended from a family which migrated from Frankfort-on-the-Main to the Dutch capital at the commencement of the 18th century. Among his learned forbears, his father, SAMUEL HIRSCH, was specially distinguished. Educated, first in Holland, where he studied Classics, Modern Languages and Hebrew, he entered the University of Berlin, in 1863, to prosecute the study of Philology, Philosophy and History under Professors BOECKH, HAUPT, TRENDLENBURG, MOMMSEN, DROYSEN and STEINTHAL. With the last-named scholar he became particularly friendly. At the same time he attended the Talmudical lectures of Rabbis E. ROSENSTEIN and MICHAEL LANDSBERGER. It was in

*P. H. & S. H. V.
F. Elliott & F. V.*



MR. ISRAEL ABRAHAMS, M.A.
SENIOR TUTOR, 1899-1903



DR. S. A. HIRSCH

1867, and on the recommendation of Dr. FRIEDLÄNDER, with whom he had come into contact in Berlin, that he was appointed a teacher at the "Realschule" of the "Israelitische Religionsgesellschaft" at Frankfort, in which capacity he enjoyed the intimacy of his famous namesake, Rabbiner HIRSCH. Two years after his appointment he graduated as a Doctor of Philosophy of the University of Heidelberg.

The many learned writings which Dr. HIRSCH has produced in recent years have placed him in the very front rank of scholars. From 1889 to 1891 he edited *The Jewish Standard*, and from 1891 to 1899, *Palestina, The Chovevi Zion Quarterly*. His other publications include, besides various lectures, "The Greek Grammar of Roger Bacon and a Fragment of his Hebrew Grammar", edited with Introduction and Notes in conjunction with the Rev. EDMOND NOLAN (1902); "A Book of Essays", published for the Jewish Historical Society of England (1905); and "A Commentary on the Book of Job from a Hebrew Manuscript in the University Library, Cambridge", translated and edited in conjunction with Mr. WILLIAM ALDIS WRIGHT (1905).

XIX.

CLOSING OF JEWS' COLLEGE SCHOOL.

At Special General Meetings of the Governors held on the 18th and 25th June, 1879, it was resolved: "That Jews' College School be discontinued, as from September 30th next".

Several reasons had conspired to render such a step inevitable. The gradual removal of middle class families from the City had resulted in a falling off in the number of paying pupils in the School. Moreover, there was a growing indisposition on the part of the community to send their sons to a Jewish day school, however excellently taught. They

preferred to avail themselves of the greater educational advantages of such large public schools as the City of London and University College. And the Council experienced increasing difficulties in administering the School in conjunction with the College. Then the interests of the College students demanded paramount consideration. The Finsbury Square district was losing its central character for educational purposes. It was felt that it would be of advantage to remove the institution to the neighbourhood of Gower Street, where the senior students could pursue their chief secular studies at University College. Already there had been a movement in that direction in 1874, when the Baroness MAYER DE ROTHSCHILD undertook to defray the expense of such education for two of the most promising students, "as young men likely to fulfil, by the promise of their youth, the generally entertained desire for a liberally instructed and properly trained Jewish clergy". The proposed removal of the College to another locality raised the serious question whether the School should be taken with it or disbanded. The School was undoubtedly serving a useful purpose. It was the only institution of its kind for the sons of gentlemen. The positions of public usefulness to which many of its best pupils have since attained bear eloquent testimony to the excellence of the education they received within its walls. To mention but a few of them: there were educated in the School, for longer or shorter periods, Dr. ALBERT KISCH, Mr. HERMANN KISCH, C. S. I., Mr. DELISSA JOSEPH, F. R. I. B. A., Mr. ELKAN ADLER, M. A., Prof. ISRAEL GOLLANCZ, Mr. LIONEL ABRAHAMS, M. A., the late ALFRED NEWMAN, one of the pioneers of Anglo-Jewish historical research, Mr. LIONEL JACOB, B. A., and Mr. SAMUEL MOSES, M. A. The School, moreover, conferred an advantage on the College itself by giving its senior students an oppor-

tunity of gaining experience in teaching, which proved of practical utility to them in after life whether as schoolmasters or ministers. The late Chief Rabbi, Mr. M. H. PICCIOTTO, and Dr. FRIEGLÄNDER were strongly in favour of its retention, but the preponderance of opinion was against it; and this opinion was enforced by the views of Mr. CHARLES SAMUEL, who was subsidizing the education of the senior students at University College, and who promised an annual donation of £200 to Jews' College on condition of its being reorganized as an independent institution. The final outcome of the Council's deliberations on the subject was an amended Constitution, which was passed by the Governors on the 18th June, 1879, and of which the following are the chief provisions: —

1. The objects of Jews' College are the educating and training of Ministers, Preachers, Readers, and Teachers of Religion for Jewish Congregations whose vernacular is the English Language.
2. The College shall consist of two classes, one of which shall be called the Junior Class and the other the Senior Class.
3. Candidates for admission to the Junior Class shall be of the age of 16 years at least, and under the age of 20 years. They shall produce a satisfactory testimonial of respectability and moral character, and shall be subject to examination for the purpose of ascertaining that they possess a knowledge of the outlines of Jewish History and Religion, the Elements of Hebrew Grammar, the Daily Prayers and Pentateuch, and of easy passages in the Rabbinical writings.
4. Candidates for admission to the Junior Class shall have passed the Matriculation Examination of the University of London. The Council may however admit candidates who shall have complied with the requisitions of the previous clause, but shall not have passed the Matriculation Examination, to all or any part of the instruction given in the Junior Class, subject to any conditions which the Council may think fit to impose.
5. The subjects of instruction in the Junior Class shall be —
חובות הלבבות (including expositions of such works as **כוזרי**). Exposition of the Bible with Commentaries. Hebrew and Chaldee Grammar with Exercises. Translation and History of our Liturgy.
שולchan ערוך, **גמרא**, **משנה**.
Jewish History and Literature.
Elocution, Vocal Music, and Reading of the Law.

6. The Curriculum of the Junior Class shall embrace a period of three years.
 7. Not less than 14 hours in each week of the Session of the Junior Class shall be devoted to Hebrew and Religious Subjects.

8. The Students of the Junior Class shall attend classes at the University College, London, in such subjects as shall be deemed desirable for securing them a sound English education, and in particular for preparing them for the first and second B. A. Examinations of the University of London.

9. Candidates for admission to the Senior Class shall satisfy the Council as to their respectability and moral character, and as to their possession of a fair knowledge of the subjects of instruction in the Junior Class, and if they have not been Students in the Junior Class shall produce a satisfactory testimonial of respectability and moral character, and be subject to examination for the purpose of ascertaining that they possess a fair knowledge of such subjects of instruction.

10. Candidates for admission to the Senior Class shall have passed the second B. A. Examination of the University of London.

11. The subjects of instruction in the Senior Class shall be —
 Philosophy and Theology, including Expositions of works of Philo, Saadiah, Maimonides, etc.

Jewish History and Literature down to the present day.

Semitic Languages.

Bible with Ancient and Modern Commentaries, Talmud and Posekim.
 Homiletics.

Elocution and Vocal Music.

The Students of this Class shall devote themselves primarily to these subjects during not less than 14 hours in each week of the Session, but they may, if necessary, attend lectures at University College, London, on such subjects as shall be deemed desirable.

12. Students in the Senior Class shall occasionally have opportunities of practising the art of Preaching, Reading and Teaching, and of being instructed in the theory and practice of Shechitah and Milah.

13. The Council may grant certificates of competency to Students who have qualified themselves for the offices of Minister, Preacher, Reader, and Teacher of Religion.

14. An Elementary Class shall be established in connection with Jews' College for the Matriculation Examination of the University of London.

15. Candidates for admission to the Elementary Class shall be of the age of 13 years at least and under the age of 16 years. They shall produce a certificate of good conduct and shall be subject to examination for the purpose of ascertaining that they are able to translate from Hebrew into English easy portions of the Bible and Prayer Book, and possess a fair knowledge of Bible History and have a fair knowledge of general subjects.

16. The subjects of instruction in the Elementary Class shall be —

Outlines of Jewish Religion.

Biblical and Post-Biblical History.

Elements of Hebrew Grammar with Exercises.

Translation of Prayers, Pentateuch, and the Historical Books of the Bible.

Rabbinical Writings: Rashi, Mishnah, Shulchan Aruch, and easy portions of Gemara.

English Language and History.

Elements of Latin and Greek, German and French, Mathematics, Book-keeping, Geography, Natural Science, Writing, Drawing, and Singing.

17. Not less than 28 hours in each week of the Session of the Elementary Class shall be devoted to the subjects enumerated in Clause 16.

18. The charge for the Students of Jews' College, except those on the Foundation, shall be £30 a year each.

19. The charge for Pupils of the Elementary Class shall be £10 a year each. The Council may in any case remit the whole or any part of this charge.

20. The Council may place on the Foundation any number not exceeding 12 Students.

21. Students on the Foundation shall receive instruction in Jews' College and shall attend Classes at the University College, London, as above-mentioned, gratuitously, or at such reduced charge as the Council may think fit to impose.

22. The Council may provide maintenance, board and clothing, or any of them wholly or partially, for Students on the Foundation, whose means of subsistence are insufficient.

23. Each Pupil of the Elementary Class shall before or within one year after he shall become such Pupil, and each Student of the College shall before he shall become such Student (and whether or not he shall have been a pupil of the Elementary Class) produce a statement under the hand of his parent or guardian, countersigned by himself, that it is intended that he shall follow the profession of Minister, Preacher, Reader, or Teacher of the Jewish Religion, and the Council shall require such parent or guardian, and if necessary one or more sureties, to enter into a bond or covenant with any person or persons that they may nominate on behalf of the College to secure the payment to the College of such sum, not exceeding the sum of £50, as the Council may think fit, in the event of such Pupil or Student withdrawing from the College without having duly qualified himself for such profession.

24. Jews' College shall be conducted in premises in the neighbourhood of University College, Gower Street.

25. The Chief Rabbi for the time being shall be the President of the Council, and shall have a veto in the appointment of the Principal and Teachers.

XX.

1879—1880.

Meanwhile the new Jewish students at University College were beginning to give a good account of themselves there.

In the Jews' College Report for the year 1879-80 "the Council learn that at the recent University College Examinations the first Prize and Certificate in Logic and Philosophy of Mind were awarded to Mr. I. ABRAHAMS, B.A., and Mr. HERMAN COHEN jointly. The latter received prizes for French and Hebrew, the Fielden Scholarship of £25 for French, and an Andrews Scholarship of £50 for general proficiency. Certificates were awarded to Mr. J. POLACK, B.A., in the class of Logic and Philosophy of Mind; to Mr. M. ABRAHAMS and Mr. M. HYAMSON in the Junior English Class". The Council had recently passed a resolution raising the stipends of pupils, in cases of special merit, from £30 a year — the ordinary amount of a scholarship — to £50 a year; and the first students to whom these increased sums were voted were Mr. ISRAEL ABRAHAMS, B. A., Mr. HERMAN COHEN, Mr. M. HYAMSON, and Mr. B. SAUL.

The same Report throws an interesting light on other activities of the College students: —

Mr. JOSEPH POLACK has passed the Second B. A. Examination of the London University; Mr. B. SAUL, the First B. A.; Mr. F. L. COHEN and Mr. A. A. GREEN, the Matriculation Examination, each appearing in the first division of the successful examinees. The first named gentleman has also taken honours in German. Mr. HERMAN J. COHEN has obtained the Hollier Scholarship for Hebrew at University College.

Mr. JOSEPH POLACK, B. A., has continued to conduct the services on Sabbaths and Festivals for Jewish prisoners in the House of Correction, Coldbath Fields. He has also preached with success in several Metropolitan Synagogues. Mr. ISRAEL ABRAHAMS, B. A., Mr. POLACK, B. A., and Mr. HERMAN J. COHEN have taken an active part in the Scriptural Expositions, held at the Cutler Street Synagogue on Friday evenings, under the auspices of the Association for the Diffusion of Religious knowledge. At the Sabbath School of the Association, Messrs. A. A. GREEN and F. L. COHEN have acted as Teachers. The former gentleman, with Mr. HERMAN J. COHEN, conducted Divine Service on New Year and the Day of Atonement at the Convalescent Home, Lower Norwood.

About this time the Council lost some of its most distinguished members by death or retirement. Mr. M. H. PIC-

CIOTTO, one of the Founders, who had rendered scholarly service to the College for more than a quarter of a century, died in 1879. His son, Mr. JAMES PICCIOTTO, the first of modern Anglo-Jewish historians, had previously been elected a member of the Council and Education Committee. The Council's Report for 1879—80 bears grateful testimony to the labours of their departed colleague in these words: "Mr. PICCIOTTO was one of the staunchest friends of Anglo-Jewish Education; but among the various agencies for advancing that great object to which he devoted his time and abilities, none received a more cordial and consistent adhesion than Jews' College". In the following year Sir MOSES MONTEFIORE found it necessary, in consequence of advancing age, to retire from the office of Vice-President and from his position on the Council, and at the same time Mr. BARNETT MEYERS' resignation was received. If both gentlemen refused to reconsider their decision, it was from no loss of interest in the institution for which they had laboured so strenuously and generously, but from sheer physical inability to discharge the duties of office, and an unwillingness to remain members of an administration to which they could no longer give their personal attention. In the course of 1879, Mr. JOSHUA M. LEVY became Joint Honorary Secretary with the Rev. A. L. GREEN.

PART II.

THE COLLEGE IN TAVISTOCK SQUARE.

I.

THE NEW PREMISES.

The search for premises in the West Central district was attended with the difficulties that usually beset such undertakings. At first it was proposed to place the College in Euston Square. Then Upper Bedford Place was considered, and reported on favourably; and subsequently a house in Gower Street, at the corner of Chenies Street, seemed to meet the requirements of the College. The next house which the Council had in view was in Endsleigh Gardens, but this proposition also had to be withdrawn. It was not until the end of the year 1880 that the Council were able to make their final decision. It was at a Meeting of the Council held on the 14th December, that "Mr. CHARLES SAMUEL reported on behalf of the Building Committee that the purchase of Tavistock House, Tavistock Square, had been completed, and that he expected daily to receive the license to carry on the College."

Tavistock House was associated with the memory of CHARLES DICKENS, who had resided there in the fifties.

TAVISTOCK HOUSE.

From a Photograph by Cuthbertine Weed Ward



"In Tavistock Square", writes HANS ANDERSEN, who visited the Novelist in 1851, "stands Tavistock House. This and the strip of garden in front of it are shut out from the thoroughfare by an iron railing. A large garden with a grass plot and high trees stretches behind the house, and gives it a countrified look in the midst of this coal and gas steaming London". It was in the large library on the first floor — the future lecture-hall of Jews' College — that DICKENS and his friends used to act plays. Tavistock House had previously been occupied by FRANK STONE, the Royal Academician. JAMES PERRY, the Editor of the *Morning Chronicle* in its best days; and ELIZA COOK, the poetess, also resided there. And at a later period GOUNOD held singing classes in the drawing-room which DICKENS had converted into his library. Tavistock House was thus fitted in every way — by its commodious size, its central yet retired situation, and the wealth of its literary and public memories — to become the new home of Jews' College.

The acquisition of the new premises necessitated the raising of a Building Fund of £3000, for which a special appeal had to be made to the community. The Committee formed to make this appeal consisted of Sir BARROW ELLIS, the Revs. Dr. HERMANN ADLER, A. L. GREEN, JOHN CHAPMAN, and S. SINGER, and Messrs. L. L. ALEXANDER, A. H. BEDDINGTON, JOSHUA M. LEVY, CHARLES SAMUEL and A. M. SILBER. At the same time, a Sub-Committee to superintend the arrangements for the removal was appointed, consisting of Messrs. HYMAN, A. ABRAHAMS, MARCUS N. ADLER, CHARLES SAMUEL, the Rev. JOHN CHAPMAN, and the Honorary Secretaries.

II.

THE INAUGURAL CEREMONY.

It was arranged that the inauguration of the new premises should take place on the 27th June, 1881, and that special letters of invitation should be issued to Sir NATHANIEL DE ROTHSCHILD, BART., M.P., Sir JULIAN GOLDSMID, BART., Alderman Sir B. S. PHILLIPS, Baron HENRY DE WORMS, the Hon. SAUL SAMUEL, C.M.G., Mr. ARTHUR COHEN, Q.C., M.P., Mr. Serjeant SIMON, M.P., and Messrs. LIONEL L. COHEN and F. D. MOCATTA.

The ceremony was of an elaborate character. Opening with a religious service, the Rev. Dr. HERMANN ADLER offered the consecration prayer, and the Rev. M. HAST, with the choir of the Great Synagogue, performed the musical portion. At the subsequent proceedings Sir BARROW ELLIS, K. C. S. I., presided, and in the absence of the Chief Rabbi, the state of whose health now obliged him to live in semi-retirement at Brighton, delivered the principal address. He observed that when an institution had been at work for a quarter of a century, a favourable opportunity presented itself to consider whether that institution had been successful or not. He believed all present would concur with him in the opinion that Jews' College had done good work in the past, and that there was every prospect of its doing still more in the future. The modified constitution which had been adopted in the previous year had had as its sequel the removal of the institution to its new quarters. He need hardly tell those who knew the old premises in Finsbury Square that the two houses would not bear comparison. The managers owed to his friend, Mr. CHARLES SAMUEL, the acquisition of the commodious building in which the College

would henceforth be located. A heavy expense, reaching nearly £3000, had been incurred in the acquisition and alteration of the house, and to meet that outlay the managers required the practical support of the community. Amongst other special contributions that had been received he might mention that the Council of the United Synagogue had given a grant of £100 to the Building Fund, in addition to their annual subvention of £200, and Sir NATHANIEL DE ROTHSCHILD had likewise given £200 to the same object. An interesting feature in connection with the proceedings that evening would be the presentation of a testimonial to Dr. FRIEDLÄNDER on the part of his present and old pupils, amongst the latter being ministers who were not only a credit to their own congregations, but would be an ornament to any religion.

The Rev. A. L. GREEN, who was the next speaker, said that resplendent as was the Star of India which shone on the breast of the Chairman, it was not by any means so resplendent as his active and useful career. Sir BARROW ELLIS, being the life and soul of Jews' College, would be glad to know that many years ago his own father was amongst a few earnest men who had advocated the establishment of an institution for the training of Jewish ministers. The first labour of the venerable Chief Rabbi on entering into office was to take up the matter, with the result that the Jewish community had now an institution of which, so far as it had yet gone, they might well be proud, and which from year to year continued to improve. To him it was a wonder that any intelligent Jew should hesitate to support such an establishment as the College, where secular and theological knowledge went hand in hand. As Honorary Secretary of the College from its commencement, it was a source of pleasure to him to see it produce men worthy of

the institution, and those present that evening could show their appreciation of what the College had done not merely by clapping their hands, but by putting their hands into their pockets and liberally contributing towards its maintenance.

Mr. ARTHUR COHEN, appealing for public support, said that there were three grounds on which the College might rest its claims. Firstly, it was a fact that of late years the Jewish religion had attracted increasing notice on the part of Christians. It was necessary that the Jewish clergy should be educated to present Judaism worthily to Christian readers. And the Jews themselves, having become better educated, would more and more require a cultured clergy. They required good sermons, and he was glad to say they got them. And in the third place, the last two or three years had given a warning to Jews that their increasing power and wealth aroused animosity in many quarters. It thus became a duty to educate both ourselves and the Jewish clergy, in order that those who reviled the Jewish people might see that they were in the wrong.

Then came the presentation to Dr. FRIEDLÄNDER, which was made on behalf of his present and past pupils by the Rev. S. SINGER, who, in a graceful speech, alluded to the influence which the Principal of Jews' College had exerted upon his pupils and the veneration in which they held him. As a slight proof of their affection a Committee had been formed, of which the speaker was appointed Chairman, the Rev. JOHN CHAPMAN Treasurer, and the Rev. J. POLACK, and subsequently Mr. HERMAN J. COHEN, Honorary Secretary. As the result of the action of that Committee, he would ask Dr. FRIEDLÄNDER to accept a case of silver and an escritoire, as an expression of the gratitude and affection entertained for him by his pupils.



SIR BARROW ELLIS, K.C.S.I.

Chairman of Council, 1872—1887.

To this presentation Dr. FRIEDLÄNDER made a suitable reply; the other speakers being Mr. F. D. MOCATTA and the Hon. SAUL SAMUEL.

III.

HONORARY OFFICERS AND OFFICIALS IN 1881.

The removal of the College from Finsbury Square to Tavistock Square formed the great dividing line in the history of the institution. The School had now ceased to exist, and henceforth the College Students — all except the members of the Elementary Class — were to receive their secular instruction at University College. The institution had thus reached a point in its career at which it may be convenient to set out a list of its governing body and officials. During the year in which the College was installed in its new premises, its honorary officers were: —

President:

The Rev. Dr. N. M. ADLER, Chief Rabbi.

Chairman of the Council:

Sir BARROW H. ELLIS, K. C. S. I.

Treasurers:

HENRY SOLOMON.

| CHARLES SAMUEL.

Council:

Rev. Dr. H. ADLER.

DANIEL CASTELLO.

M. N. ADLER, M. A.

Rev. JOHN CHAPMAN.

L. L. ALEXANDER.

JOSEPH DE CASTRO.

A. H. BEDDINGTON.

Rev. A. L. GREEN.

HERBERT BENTWICH, L.L.B.

ISAAC A. JOSEPH.

JONAS BERGTHEIL.

A. L. LAZARUS.

JOSHUA M. LEVY.

L. C. LUMLEY.

A. M. MARSDEN.

MORRIS S. OPPENHEIM.

JAMES PICCIOTTO.

L. M. ROTHSCHILD.

CHARLES SAMUEL.

The Hon. SAUL SAMUEL.

Rev. S. SINGER.

HENRY SOLOMON.

LEWIS SOLOMON.

SAUL SOLOMON.

Representatives of the United Synagogue:

HYMAN A. ABRAHAMS.

BENN DAVIS.

ELLIS A. FRANKLIN.

SAMUEL HARRIS.

EDWARD LUCAS.

A. M. SILBER.

Hon. Secretaries:

Rev. A. L. GREEN.

JOSHUA M. LEVY.

Education Committee.

The Rev. the Chief Rabbi:

Rev. Dr. H. ADLER.

Rev. A. L. GREEN.

M. N. ADLER, M. A.

JOSHUA M. LEVY.

L. L. ALEXANDER.

JAMES PICCIOTTO.

HERBERT BENTWICH, L.L.B.

CHARLES SAMUEL.

Rev. JOHN CHAPMAN.

HENRY SOLOMON.

Sir BARROW ELLIS, K.C.S.I.

LEWIS SOLOMON.

Rev. S. SINGER, *Hon. Sec.*

The teachers were: —

Principal:

M. FRIEGLÄNDER, Ph. D.

Assistant Theological Tutor:

S. A. HIRSCH, Ph. D.

Music — Rev. M. HAST, French — Mons. A. ANTOINE.
 Classics — G. WASHINGTON KILNER, M. A. English and
 Mathematics — ISRAEL ABRAHAMS, M. A.

Mr. KILNER was appointed in the autumn of 1881. Born in Ceylon in 1860, he was educated at Lincoln Grammar School, the City of London School, and University College, where he became Prizeman in Senior Latin and Greek and Hollier Scholar in Greek. He graduated in 1880, after taking first class honours in Latin at the Intermediate Examination. In 1881 he took the degree of M. A., with the second place in Classics. Before being appointed to Jews' College, he had entered at the Inner Temple, and in due course he was called to the Bar. In 1889 he was appointed Lecturer in Classics and English at New College, London. When the University of London was reconstituted, Mr. KILNER was "recognized" as a Teacher of English, and subsequently of Classics. Mr. KILNER has also distinguished himself in science, and is a Fellow of the Chemical Society.

Mr. ISRAEL ABRAHAMS was appointed English and Mathematical Master about the same time. Mr. ABRAHAMS was the first student of the College to take the degree of Master of Arts at the University of London, and he had also distinguished himself by taking several Certificates of Honour at University College. The Report for the year 1883 takes note of his "numerous scholarly contributions on Jewish subjects to serial and current literature".

IV.

JEWS' COLLEGE LITERARY SOCIETY. — THE UNION SOCIETY.

The closing of Jews' College School had been preceded by a discontinuance of those popular lectures by members of the Council and teaching staff to which reference has been made in Part I. The lecture movement was now revived in another and more permanent form. The students of Jews' College, shortly after their removal to Tavistock

House, established the "Jews' College Literary and Debating Society" for the reading of Papers on subjects of Jewish interest. They were open to the public, and at once attracted large and interested audiences by reason of the high level of scholarship to which they attained and the learned discussions by which they were followed; while their social success was largely helped by the graceful hospitalities of Mrs. FRIEDLÄNDER, the popular wife of the Principal, for whose never-failing kindness present and past students have so much cause to be grateful. If for no other reason than that the Society may justly be regarded as the parent of the Jewish Literary Society movement, which has grown to such dimensions in our own day, its proceedings would deserve more than a passing notice. But most of the Papers read at Jews' College are of interest on their own account. They mark a considerable advance on the majority of the "popular" lectures delivered at the old Jews' College School. Scholarly in the highest sense, and based largely on original research, they have furnished a valuable contribution to our knowledge of Jewish Literature. Some of the most thoughtful essays in many a recent volume of *Judaica* first appeared as Jews' College "Papers". It may serve a useful purpose to append a nearly-complete list of the subjects that have been treated during the quarter of a century that the Society has been in existence: —

1881—2.

- "The Life and Writings of Kalir", Mr. A. A. GREEN.
- "Witchcraft in the Bible", Mr. ISRAEL ABRAHAMS, M. A.
- "The Music of the Bible", Mr. F. L. COHEN.
- "The Midrash", Mr. M. HYAMSON.
- "The Synagogue in the Time of the Talmud", Mr. A. ORNSTEIN.

1882—3.

- "Two Papers on the Book of Job", Mr. M. HYAMSON, B. A.
- "The History and Character of Synagogue Music", Mr. F. L. COHEN.
- "The Day of Atonement in the First Temple", Mr. ISRAEL ABRAHAMS, M. A.

"The Book Cuzari, with special reference to the Author's remarks on the Hebrew Language", Mr. B. SAUL.

1885—6.

"Two Lectures on Ecclesiastes", Dr. FRIEDLÄNDER.

"The Use of Wine in Jewish Ceremony", Mr. ISRAEL ABRAHAMS, M. A.

"Hebrew Poetry in the Middle Ages", Rev. Dr. CHOTZNER.

"The Introduction of Square characters in Hebrew Writing", Mr. A. NEUBAUER, M. A.

"The Targum of Onkelos", Rev. ISIDORE HARRIS, M. A.

"On Charizi", Mr. J. FRIEDLÄNDER.

"The Life and Works of Don Isaac Abarbanel", Rev. I. S. MEISELS.

"The Jewish Elements in the Sibylline Books", Dr. S. HIRSCH.

"The Origin of the Kabala", Dr. M. GASTER.

"The Life and Work of Moses Mendelssohn, on the occasion of the Mendelssohn Centenary", Rev. Dr. H. ADLER.

1886—7.

"The Sects among the Jews", Dr. A. NEUBAUER.

"The Influence of Judaism upon Philosophy", Dr. H. BEHREND.

"The Rod of Moses and its Legendary Story", Mr. I. ABRAHAMS, M. A.

"Jewish Folk Lore in the Middle Ages", Rev. Dr. M. GASTER.

"The Temple at Jerusalem", Mr. M. N. ADLER, M. A.

"Nachman Krochmal and the 'Perplexities of the Time'", Mr. S. SCHECHTER.

"Some Rabbinically learned Women", Rev. I. S. MEISELS.

"Art among the Ancient Hebrews", Rev. Dr. CHOTZNER.

"Jehuda Halevi, Poet and Pilgrim", Mr. J. JACOBS, B. A.

"The Eighteen Benedictions", Mr. J. F. STERN.

"The Wisdom of Solomon", Mr. CLAUDE G. MONTEFIORE, M. A.

"The Messianic Idea in Judaism", Rev. S. SINGER.

1887—8.

"Spinoza" (1), Dr. M. FRIEDLÄNDER.

"The Chassidim", Mr. S. SCHECHTER.

"The Resettlement of the Jews in England", Rev. S. SINGER.

"David Alroy", Mr. MICHAEL ADLER.

"The Canaanites", Captain C. R. CONDER, R. E.

"Maimonides and Islam", Rev. L. M. SIMMONS, B. A.

"Elizabethan England and the Jews", Mr. S. L. LEE, B. A.

"The Massorah", Rev. ISIDORE HARRIS, M. A.

"The Letter of Rabbi Sherira", Mr. L. MENDELSSOHN, B. A.

"The Chachamim or Chief Rabbis of England", Rev. Dr. M. GASTER.

1888—9.

"Life and Writings of S. D. Luzzatto", Mr. D. WASSERZUG.

"The Form of Unleavened Cakes", Mr. I. ABRAHAMS, M. A.

"Spinoza" (2), Dr. M. FRIEDLÄNDER.

"Johann Pfefferkorn", Dr. S. HIRSCH.

- “Jewish Diffusion of Folk-lore”, Mr. JOSEPH JACOBS, B. A.
 “Mystical Passages in the Psalms”, Mr. C. G. MONTEFIORE, M. A.
 “Rabbi Akiba Eger”, Dr. M. FRIEDLÄNDER.
 “Children in Jewish Literature”, Mr. S. SCHECHTER.
 “The Borderland of Judaism and Christianity; its History and Literature”,
 Dr. H. BEHREND.
 “David Kimchi”, Mr. H. S. LEWIS.
 “Jewish Martyrs in England”, Mr. JOSEPH JACOBS, B. A.
 “The Attempts of Anton, Speidel, Haupt, and Arends, to reconstitute the
 Psalmody of the Ancient Hebrews”, Mr. F. L. COHEN.
 “The Sabbatarians in Hungary”, Dr. M. GASTER.
 “The Book of Josippon”, Mr. MICHAEL ADLER, B. A.

1889—90.

- “Glass in the History of the Jews and other Ancient Nations”, Rev. A. LÖWY.
 “The Koran”, Dr. H. HIRSCHFELD.
 “Sir Walter Scott”, Mr. I. ABRAHAMS, M. A.
 “Prof. Daniel Sanders”, Mr. J. HECKSCHER.
 “Jewish Historians during the Second Temple”, Rev. Dr. M. GASTER.
 “Rabbi Eliah of Wilna”, Mr. S. SCHECHTER.
 “Wine is a Mocker”, Dr. B. W. RICHARDSON, F. R. S.
 “The Life of Joseph in the Midrashim”, Mr. MICHAEL ADLER, B. A.
 “Zunz”, Rev. Dr. CHOTZNER.

1890—I.

- “The Book of Proverbs”, Dr. M. FRIEDLÄNDER.
 “Jewish Ethical Wills”, Mr. I. ABRAHAMS, M. A.
 “The Life and Works of S. L. Rapoport”, Mr. D. WASSERZUG, B. A.
 “Some Notes on the Holy Land”, Mr. M. N. ADLER, M. A.
 “Jewish Scholarship among Christians”, Rev. ISIDORE HARRIS, M. A.
 “Job”, Rev. L. MENDELSSOHN, B. A.
 “The Empire of the Chazars according to non-Jewish Writers”, Dr. H.
 HIRSCHFELD.
 “Marriage Customs”, Rev. Dr. B. SALOMON.
 “Eldad the Danite”, Rev. Dr. M. GASTER.
 “Jewish Education”, Rev. ISIDORE MYERS, B. A.
 “Mediaeval German Jewish Names”, Rev. A. LÖWY.
 “Cromwell’s Jewish Intelligencers”, Mr. LUCIEN WOLF.
 “Bible Metaphors”, Mr. C. G. MONTEFIORE, M. A.

1891—2.

- “Saadia Gaon”, Dr. M. FRIEDLÄNDER.
 “Medicine in the Talmud”, Mr. J. SNOWMAN.
 “Palestine and the Monuments”, Major CONDER.
 “Bar Kochba”, Rev. J. POLACK, B. A.
 “Form in Hebrew Poetry”, Mr. HARRY S. LEWIS, B. A.

LXXIII

"Some Points of Contact between Jurisprudence and Theology", Rev. L.

M. SIMMONS, B. A., L. L. B.

"The Hymns of Rabbi Israel Nadjara", Rev. F. L. COHEN.

"Philo and his Philosophy", Mr. A. KENNER, M. A.

1892—3.

"Proofs of the Existence of God", Rev. Dr. M. LERNER.

"Influence of Phoenicia on Palestine", Mr. A. LAZARUS, B. A.

"The First Principles of Judaism by Joseph Albo", Rev. M. HYAMSON, B. A.

"Nachmanides", Mr. S. SCHECHTER, M. A.

"Some Elements in the Religion of Babylonia in their comparative relation to Judaism", Mr. W. ST. CHAD BOSCAWEN, F. H. S.

"On the Philosophy of Ibn Gabirol", Mr. A. KENNER, M. A.

"The Origin and Development of the Hebrew Vocal-signs and Accents", Dr. M. FRIEDLÄNDER.

1893—4.

"On the Writings of Charizi", Mr. A. LAZARUS, B. A.

"Buddhism", Rev. ISIDORE HARRIS, M. A.

"The Doctrine of Retribution among Hebrews and Greeks", Mr. C. G. MONTEFIORE, M. A.

"Present Assyriological Discoveries in connection with the Bible", Prof. Dr. J. OPPERT.

"The Hebrew Legend of Civilisation", Mr. W. ST. CHAD BOSCAWEN, F. H. S.

"The Song of Songs", Dr. M. FRIEDLÄNDER.

"Joseph Sabara and his Book of Delights", Mr. I. ABRAHAMS, M. A.

"Growth of the Doctrine of Resurrection and Immortality in Paganism and Judaism", Dr. H. BEHREND.

"On Religious Instruction", Mr. F. D. MOCATTA.

1894—5.

"Jewish Pilgrims to Palestine", Mr. M. N. ADLER, M. A.

"The Position of the Jewish Woman in the Talmud and Midrash", Rev. I. S. MEISELS.

"The Higher Criticism of the Bible", Dr. M. FRIEDLÄNDER.

"Florilegium Philonis", Mr. C. G. MONTEFIORE, M. A.

"The Daily Prayers", Mr. S. ALEXANDER.

"Rabbi Akibah and his Times", Rev. ISIDORE HARRIS, M. A.

"Jewish Law and Sanitary Science", Mr. J. SNOWMAN, M. R. C. S., L. R. C. P.

1895—6.

"Primitive Culture of the Hebrews", Rev. Dr. A. LÖWY.

"The Poetry of the Midrash", Rev. S. LEVY, B. A.

"Some Sidelights on Jewish History from Assyrian and Babylonian Illustrations", Mr. T. G. PINCHES.

"Rabbi Jehudah, the Prince, the Compiler of the Mishnah", Mr. S. ALEXANDER.

"The Jewish Law of Agency", Rev. L. M. SIMMONS, B. A., L. L. B.

"The Pharisees", Mr. H. S. LEWIS, B. A.

LXXIV

"The Learned Chazanim in Jewish Literature", Rev. I. S. MEISELS.

"Samaritan Literature and Religion", Mr. A. COWLEY.

"Ancient Jewish Mystical Literature", Rev. Dr. M. GASTER.

1896—7.

"The Jews in the Persian Period", Rev. Dr. B. SALOMON.

"Carlyle and the Children of Israel", Mr. J. FROST.

"Elisha ben Abuyah", Dr. M. FRIEDLÄNDER.

"The Life and Religion of the early Babylonians", Mr. T. G. PINCHES.

"Hillel", Dr. M. FRIEDLÄNDER.

"The Compilation of the Talmud", Mr. S. ALEXANDER.

"Prophets as Popular Orators", Rev. A. A. GREEN.

"Proselytes in Talmudical and Post-Talmudical Times", Rev. I. S. MEISELS.

1897—8.

"Song of Deborah in relation to Hebrew, Egyptian and Babylonian Antiquities", Rev. Dr. A. LÖWY.

"The Talmud Jerushalmi", Mr. S. ALEXANDER.

"The Importance of Arabic for the Study of Hebrew Literature", Dr. A. HIRSCHFELD.

"Zionism in Modern Judaism", Rev. A. A. GREEN.

1898—9.

"The Bible in Neo-Hebraic Poetry", Mr. A. FELDMAN, B. A.

"Strophic Forms in the Bible", Dr. PAUL RUBEN.

"The Prophets as Observers of Nature", Rev. A. A. GREEN.

"On Jewish Religious Education", Dr. M. FRIEDLÄNDER.

"Kalonimos ben Kalonimos, a Hebrew Satirist", Dr. J. CHOTZNER.

"The Book of Tobit", Mr. M. SIMON, B. A.

"On Hebron", Mr. I. ABRAHAMS, M. A.

1899—1900.

"Exposition of Philo's Views on the Creation", Dr. M. FRIEDLÄNDER.

"Ludwig Börne", Mr. A. WOLF, M. A.

"Some Philosophical Aspects of Judaism", Dr. S. A. HIRSCH.

"The Religious Teachings of Benjamin Jowett", Mr. C. G. MONTEFIORE, M. A.

"Some Aspects of Ancient Roman Jewry", Mr. B. L. BENAS.

"Notes on Tennyson's 'In Memoriam'", Mr. H. SNOWMAN.

"Jeremiah, the Hero-Prophet", Rev. A. A. GREEN.

"Figures of Speech in Bible and Talmud", Rev. Dr. CHOTZNER.

1900—I.

"The Chinese Jews", Mr. M. N. ADLER, M. A.

"Survey of Recent Jewish Activity", Dr. M. FRIEDLÄNDER.

"English Translations of the Bible", Prof. W. P. KER.

"A Sketch of Anglo-Jewish History", M. F. HAES.

"Some Literary Trifles", Dr. S. A. HIRSCH.

"Mohammedan Criticism of the Bible", Dr. H. HIRSCHFELD.

"Rhyme and Alliteration in the Hebrew Text of the Scriptures", Rev.
Dr. M. BERLIN.

"The Interpretation of Ch. XXX of Proverbs", Mr. M. SIMON. B. A.

"Niese's Criticism on the 1st and 2nd Books of the Maccabees", Mr. I.
ABRAHAMS, M. A.

1901—2.

"Curiosities of Controversy", Rev. S. SINGER.

"Moses Mendelssohn", Rev. A. WOLF, M. A.

"Ethics of Judaism", Rev. J. M. ASHER, B. A.

"Survey of Jewish Literature", Dr. S. A. HIRSCH.

"Some Notes on the Fourth Book of Ezra", Mr. C. G. MONTEFIORE, M. A.

"Sermons and Sermon Making", Rev. A. A. GREEN.

"Parallels in Hebrew and Hindu Thought", Dr. L. D. BARNETT.

"The Recent Growth of the Novel", Professor J. SULLY, M. A.

"Life and Work of Elias Levita," Dr. M. FRIEDLÄNDER.

"Recent Criticism in regard to the Letter of Aristeas", Mr. I. ABRAHAMS, M. A.

"A Karaite Conversion Story", Dr. H. HIRSCHFELD.

"The Temple of Onias", Dr. S. A. HIRSCH.

"Notes on the Rites and Ritual for Sabbath Afternoon", Rev. Dr. M. BERLIN.

1902—3.

"Jehuda Halevi", Mr. ISRAEL COHEN.

"The Solace of Books", Mr. I. ABRAHAMS, M. A.

"The Arabic Fragments of the Cairo Genizah at Cambridge", Dr. H.
HIRSCHFELD.

"The Mishna", Dr. S. A. HIRSCH.

"Rashi and his Bible Commentary", Rev. L. MENDELSSOHN, B. A.

1903—4.

"Chronology of *Pirke Abot* I", Mr. ISRAEL COHEN.

"The Origins of Jewish Mysticism", Rev. G. LIPKIND, B. A.

"The Charms of Jewish Literature", Dr. H. HIRSCHFELD.

"The Jew of Malta", Prof. ISRAEL GOLLANZ.

"The Jew of Venice", Rev. Dr. B. SALOMON.

"The Theory of Ancestral Merit", Rev. S. LEVY, M. A.

"The Humours of Hebrew MSS.", Mr. ELKAN N. ADLER, M. A.

1904—5.

Course of six lectures on "Jewish Romantic Literature": —

"Introductory Lecture", Rev. S. SINGER.

"Early Romance", Mr. I. ABRAHAMS, M. A.

"Tales of Wandering Jews in the Middle Ages", Mr. M. N. ADLER, M. A.

"Mediaeval Satirical Romances", Dr. H. HIRSCHFELD.

"Yiddish Romances", Mr. ISRAEL COHEN, B. A.

"The Modern Hebrew Novel, Drama and Satire", Rev. Dr. J. CHOTZNER.

The arrangement of a series of connected lectures for each

session marks a new departure in the history of the Society, the practical success of which has yet to be proved. In commemoration of the 700th anniversary of the death of Rashi, the lectures of the session 1905—6 are being devoted to an exposition of the literary work of this great teacher. But an enumeration of these lectures does not properly fall within the scope of this history, which extends to the 10th November, 1905. It remains to observe that the attendances at these lectures are no longer what they once were. They have passed the zenith of their popularity. But this through no fault of their own. The large number of other literary societies which Jews' College has called into existence has necessarily had the effect of diminishing the public interest in what was once the only literary society in the community. Whatever, then, the future may have in store for these gatherings, their record of sustained literary activity in the past twenty-five years is one that must reflect the highest credit on Jews' College as a centre of learning and enlightenment.

The success of the Jews' College Literary Society, which must largely be attributed to the enthusiasm of its former President, Mr. ISRAEL ABRAHAMS, led to the formation of the Jews' College Union Society, which was founded in 1899 for "the promotion of intellectual and social intercourse between present and past students and members of the staff and Council of the College". The Union holds monthly meetings for debates and lectures, and joint debates with other metropolitan societies also form a feature of its programme. It likewise fosters that practice of athletic sports which ISRAEL ABRAHAMS had advocated in the first number of the *Jews' College Journal*, and arranges for rambles and excursions in the summer; and it has an affiliated chess-club.

V.

A SCHEME OF THEOLOGICAL EXAMINATIONS AND
DIPLOMAS OF COMPETENCY.

Towards the end of the year in which Jews' College removed to Tavistock House, the Principal formulated a scheme of theological examinations at Jews' College to correspond to the secular examinations of the University of London. The first examination was designed for students graduating as Teachers and Readers, the second for prospective Preachers, and the third for scholars who were training for Rabbinical functions; and the Council were to grant Diplomas in each grade. The principle of the scheme was assented to by the Council on the 8th December, 1881, and its full provisions were finally adopted on the 12th July, 1883, in the subjoined form:

SCHEME

Of Examinations for the purpose of granting to Students Certificates of Probationer, Associate, and Fellow of Jews' College. (Constitution, Section XXXII).

Students who pass the First Examination, as detailed below, and have matriculated at the University of London, or some other recognized University, shall receive Certificates entitling them to be styled Probationers of Jews' College.

Students who pass the Second Examination, below described, and have passed one of the Intermediate Examinations of the University of London, or some other recognized University, shall receive Certificates entitling them to be styled Associates of Jews' College.

Students who pass the Third Examination, below described, and are Graduates of the University of London, or some other recognized University, shall receive Certificates entitling them to be styled Fellows of Jews' College, with the view of their obtaining *התרת הוראה* (Rabbinical Diploma) from the Chief Rabbi.

FIRST EXAMINATION.

1. *Religion.* — Principles of the Jewish Faith. — The Hebrew Calendar. — General knowledge of the Laws and Customs which regulate Jewish Religious Life. — Composition on some Religious Subject.

LXXVIII

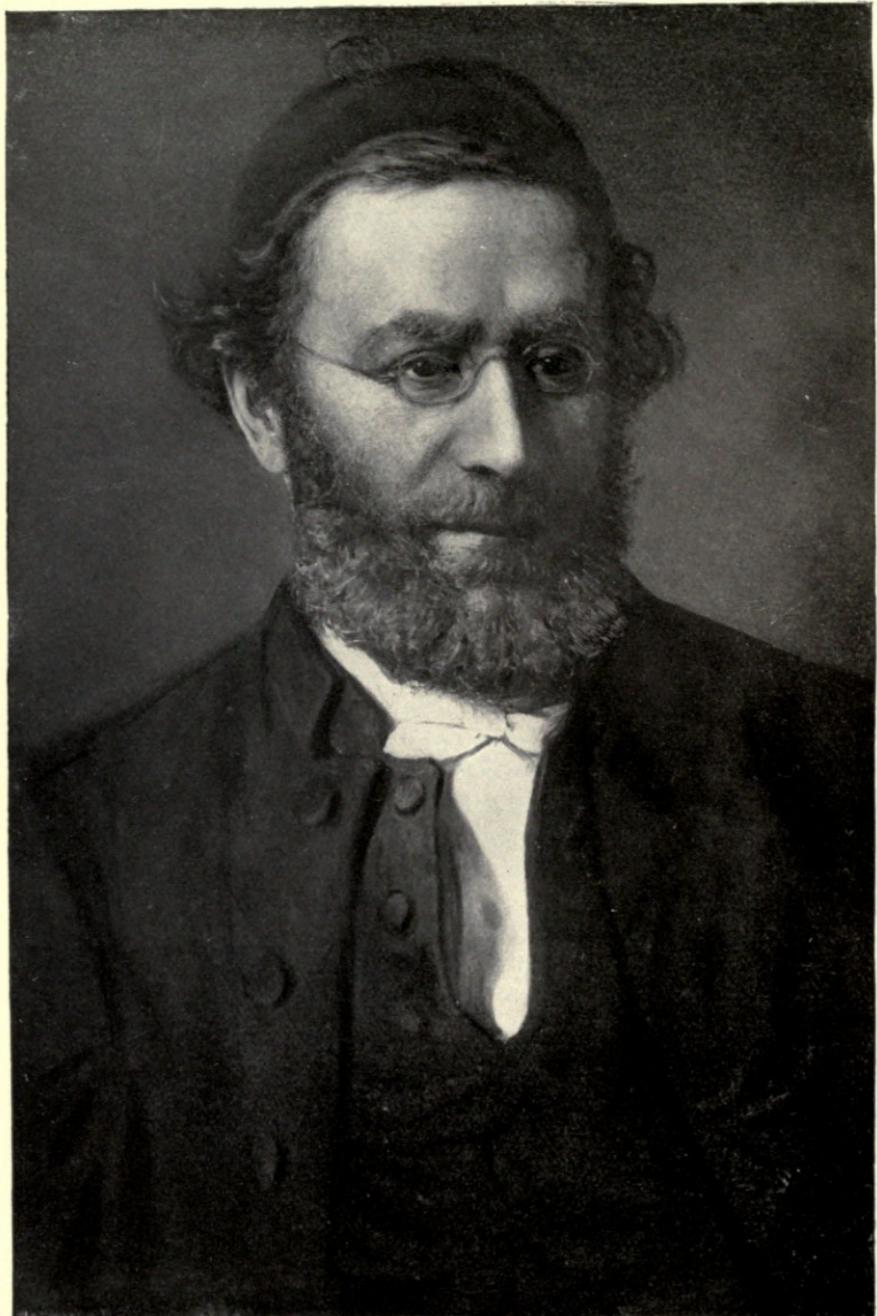
2. *History.* — Thorough knowledge of Biblical History. — General knowledge of Post-Biblical History.
3. *Translation and Exposition of the Bible.* — Pentateuch, Haphtaroth, and one of the Historical Books.
4. *Prayer Book.* — Translation of the ordinary Prayers and Translation of the easier portions of the Machzor.
5. *Grammar.* — Elementary. — Analysis and Parsing. — Translation of short and easy sentences from English and Hebrew.
6. *Commentaries on the Bible.* — The Commentary of Rashi on one of the Books of the Pentateuch.
7. *Halachah.* — The Dinim contained in *Derech Hachayim*.
8. *Reading of the Law.* — Ten weekly Portions.
9. *Talmud.* — One easy Masechta of the Mishnah.
10. *Practical Tuition.* — A Class Lesson to be given on some Religious subject.
11. *Vocal Music.*

SECOND EXAMINATION.

1. *Religion.* — Systematic knowledge of Judaism. — Knowledge of a work such as Sefer-ha-Chinuch and Choboth-ha-Lebaboth. — Essay on some Religious Theme.
2. *History.* — Outlines of Jewish History and Literature.
3. *Bible.* — Translation and Exposition of the Bible.
4. *Commentaries.* — Rashi and Biur on the Pentateuch.
5. *Liturgy.* — Translation of the Machzor.
6. *Talmud.* — Mishnah, one Seder. — Gemara, one Masechta with Rashi and easy portions of the Tosaphoth. — Easy unprepared passages of the Talmud.
7. *Halachoth.* — Either Chayé Adam and Chochmath Adam, or Orach Chayim, and portions of Yoreh Deah and Nachlath Shib'ah, to be specified annually by the Principal.
8. *Grammar.* — Hebrew and Chaldee. — Hebrew Composition.
9. *Reading of the Law.* — Ten weekly portions, and the first section of each Sedra.
10. *Homiletics.* — Preparation and delivery of a Sermon on some given text or theme.
11. *Vocal Music.*

THIRD EXAMINATION.

1. *Religious Philosophy.* — Thorough knowledge of two of the following works: Maimonides' Sefer Hammada, Shemonah Perakim, Moreh Nebochim (each Part counted as one work); Jehudah Halevi's Kuzri, Gabirol's Mekor Chayim, Saadia's Emunoth Ve-deoth, Albo's Ikkarim (each Part counted as one work).
2. *History.* — General knowledge of Jewish History and Literature. — Thorough knowledge of one Epoch.
3. *Bible.* — General knowledge of contents, composition, authorship, age,



REV. A. L. GREEN

Hon. Secretary, 1852—1883.

etc., of each book. — Translation. — Thorough knowledge of one book, with its ancient and modern versions.

4. *Commentaries.* — Rashi on the Pentateuch. — Two of the following: Biur, Ibn Ezra, Kimchi, Rashbam, Abarbanel on one of the books of the Prophets or of the Hagiographa.

5. *Talmud.* — Thorough knowledge of two Masechta with their principal Commentaries.

6. *Halachah.* — The whole of the Orach Chayim, and the principal portions of the Yoreh Deah and Eben Haëzer.

7. *Grammar.* — Hebrew and Chaldee. — Hebrew Composition.

8. *Homiletics.* — Preparation and delivery of a Sermon on some given text or theme.

The Scheme came into operation at once. The Report for 1883 enumerates seven students who successfully passed two of the examinations. Mr. S. HYAMSON, B. A., and Mr. B. SAUL, B. A., were awarded the certificate of Theological Associate; while Messrs. A. ORNSTEIN, J. LEVY, E. DAVIS, B. ELZAS, and S. LEVENE obtained that of Probationer.

VI.

THE A. L. GREEN LIBRARY.

The Rev. A. L. GREEN, who had been Honorary Secretary of Jews' College since the foundation of the institution in 1852, died on the 11th March, 1883, struck down suddenly, at the age of 61, in the midst of his public labours. While this event removed from the community its foremost ministerial worker, to Jews' College it signified the loss of one who, next to the Chief Rabbi, had been one of the most energetic workers for the institution in its early struggles for popular recognition. Besides acting as Honorary Secretary, and for some years as Chairman of the Education Committee, he had been the means of attracting to it valuable financial assistance. It was through Mr. GREEN that the Resident Scholarship and Free Pupilship Endowment was presented by a donor who has always remained anonymous. Mr. GREEN was also the channel through which

an anonymous prize of £5 for the purchase of books was given each year to a meritorious student. Of late years he had ceased to take an active part in the management of the College. That he had not, however, abated his interest in its welfare was evidenced by the fact that his last conversation on communal affairs, a quarter of an hour before his death, was with the Secretary of the College, "to whom he promised personal help in a matter affecting its income". The death of Mr. GREEN left his colleague, Mr. JOSHUA M. LEVY, sole Honorary Secretary of the College. In the course of the following year Mr. LEVY resigned his position, and was succeeded by the Rev. JOHN CHAPMAN, who still retains office, in the tenure of which he has proved a pillar of strength to the institution. Three months after the death of Mr. GREEN, the Council had placed before it the following communication: —

4 Charlotte Street.

Portland Place w.

June 13th 1883.

My dear Dr. HERMANN ADLER.

It is with the greatest confidence I appeal to you to assist me in fulfilling a wish that was very dear to my lamented Husband. I refer to his desire that his Hebrew and Theological Library should be of public utility to the community. To carry this into effect I am anxious to convey the Library for the public use in trust to the following gentlemen, in addition to yourself and my son, Mr. EPHRAIM GREEN; namely Dr. ASHER, Mr. D. L. ALEXANDER, and Mr. CHARLES SAMUEL. I have every hope that the well-known gentlemen whom my dear Husband held in high esteem will consent to act as trustees from regard to his memory and for the benefit of the community. It is not in my power to provide a Library for the reception of the books, but it suggests itself to me that no more fitting house could be found than the Jews' College. If the books should find a resting-place in the College, which will I trust be consolidated as an important centre of Jewish learning, it would afford me peculiar gratification to know that the students could find invaluable sources of information in the Library. At the same time the name of my dear Husband would be associated with an Institution which, as I have been reminded since his untimely death by the eloquent acknowledgement of the Council, he largely assisted to found and develop.

I therefore beg you will have the kindness to ascertain from the Council of the Jews' College whether they would be willing, under agreement with the Trustees, to take charge of and safeguard the Library for the permanent public use of the community, in memory of my late Husband, the Rev. A. L. GREEN. If the Council, in their wisdom, will entertain this proposition, I would venture to suggest that they should confer with the Trustees as to the conditions under which the Library should be deposited, and free access given to the public. And if you, dear Dr. ADLER, will communicate them the result of such deliberations, I feel no doubt that I shall cheerfully approve them, and shall be prepared forthwith to convey the Library to the gentlemen I have named as Trustees. Thanking you in anticipation for the assistance I am sure you will give me in this matter, in which I naturally take the most anxious interest,

Believe me,

Yours very sincerely,

PHOEBE GREEN.

Rev. Dr. ADLER,
Delegate Chief Rabbi.

Mrs. GREEN's valuable offer was gratefully accepted, and steps were taken by the Trustees to raise an "A. L. GREEN Memorial Fund" for the permanent endowment of the Library, and to defray the cost of its suitable establishment at Jews' College. On its reception there, the Principal, Dr. FRIEDLÄNDER, was appointed Librarian, and forthwith proceeded to compile a Catalogue, arranging the books under twenty-seven sections. The Memorial Fund collected amounted to about £500.

Jews' College thus, for the first time, became possessed of a library worthy of a theological seminary. The inadequacy of the original Jews' College Library, comprising the L. M. ROTHSCHILD Library and the MICHAEL JOSEPHS' collection, has already been referred to. It had, however, been greatly improved by constant additions, and was, at a later period, to be brought very much up-to-date by the generous benefactions of such friends of the institution as Mrs. J. L. JACOBS, the late ALFRED L. COHEN, and Mr. CLAUDE G. MONTEFIORE. It may now be said to contain all the better-

known works required by the general as well as the Jewish student — works on Jewish Theology, Bible, Liturgy, Talmud, History, Philosophy, Homiletics, Linguistics; as well as Dictionaries, Encyclopaedias, and Periodicals. But twenty-two years ago it was still in a half-formed state. The accession of the A. L. Green Library was therefore of the utmost importance to the College students, not to speak of the general public and past students, to whom it was thrown open as a lending library. It comprised about 6000 volumes, which Mr. GREEN, with no ordinary enthusiasm for learning, had accumulated during his hard-working life. Besides being rich in pamphlets on Anglo-Jewish History and Anglo-Jewish Polemics, Mr. GREEN'S collection was valuable in almost every branch of Jewish Literature, and was represented by just the kind of works required for ministerial study. Mr. GREEN was not only an enthusiastic collector of books, he was a laborious reader of them. And how diligently he studied them is shown by the critical notes appended in his own handwriting on the margins and fly-leaves of almost every volume. It need scarcely be pointed out how considerably these notes, which call attention to cognate and related passages in other works, besides throwing an interesting light on the mental idiosyncrasies of their author, enhance the value of the volumes to which they are appended. With the aid of the Endowment Fund it has happily been found possible to make periodical additions to the A. L. Green Library, which help to bring it up to date.

VII.

DEATH OF SIR MOSES MONTEFIORE AND OTHER LOSSES.

On the 8th Cheshvan, November 8, 1883, Sir MOSES MONTEFIORE entered his hundredth year. The Montefiore

Centenary was an event which Jewish institutions all over the world were proud to commemorate. But Jews' College had special reasons for joining in the celebration, for the venerable Baronet had been one of its earliest and best friends. In common with numberless other bodies it could do no less than present an address of hearty congratulation on the memorable occasion. To this address the following signed reply was received: —

East Cliff Lodge, Ramsgate
Jany. 30th 1884.

To the Revd. Dr. N. M. ADLER, Chief Rabbi, etc., etc., President of the Jews' College, Sir B. H. ELLIS, K. C. S. I., Chairman of Council, HENRY SOLOMON, Esq., CHARLES SAMUEL, Esq., Treasurers, and Revd. JOHN CHAPMAN, Hon'y. Secy.

Revd. and Dear Sirs,

I have the honour to acknowledge the receipt of your esteemed letter, dated the 25th November, conveying to me your congratulations on the occasion of my entering, by the blessing of the Almighty, upon my hundredth year of life, and feel great pleasure in expressing to you warmest acknowledgements for the kind sentiments you were pleased to evince therein towards me.

In appreciation of the honour you conferred upon me by your communication, I have placed the same among the important documents I keep in Judith, Lady Montefiore Theological College, with a view of making known to those who attend there for the study of our Holy Law and the Hebrew Literature the kindness which prompted you to address me on the auspicious occasion.

Most fervently do I pray to Him who has been, and ever will be, the Guardian of Israel to cause His choice blessings to alight upon yourselves and your respected families, so that you may be permitted to continue in your praiseworthy work of promoting the welfare of the Jews' College for many years to come.

I have the honour to be
Revd. and Dear Sirs
Yours very truly
MOSES MONTEFIORE

Sir MOSES lived to complete his hundredth year, and to enter his 101st. This event too had been appropriately recognized by the Council. Sir MOSES again replied to the Council's congratulations, and as this was probably the last

communication that he lived to address to the College, it may fittingly find a place in a history of the institution:—

East Cliff Lodge, Ramsgate
December 4th. 5645

To the Revd. Dr. N. M. ADLER, Chief Rabbi, President, Sir BARROW ELLIS, K.C.S.I., Vice-President, HENRY SOLOMON, Esq., CHARLES SAMUEL, Esq., Treasurers, and Revd. JOHN CHAPMAN, Honorary Secretary, of the Jews' College, London.

Revd. and Dear Sirs,

I have the honour to acknowledge the receipt of your esteemed letter, conveying to me your felicitations on the occasion of the Centennial anniversary of my natal day.

My heart is overflowing with sincere thankfulness to the Most High for having tended me all my life, and there will for ever remain enshrined within my memory the grateful sense I entertain of the manifestations of kindness which I received from you and many valued friends on my entering, as well as on my completing, the hundredth year of my existence.

I appreciate highly the token of friendship by which you have greatly honoured me, and fervently pray that the Most Supreme may shield you and your families so as to enable you to continue your noble exertions in the cause of Religion, in the cause of suffering humanity, and in the vindication of truth and justice. I call upon Him who is the Eternal Disposer of events to inspire you with holy zeal, that you may not rest until all the innocent sufferers from oppression will be relieved, and Israel dwell in peace in every part of the globe.

I am, with best regards,

Yours very truly,

MOSES MONTEFIORE

The great Centenarian was now nearing his end. On the 28th July, 1885, he died, amidst the most universal demonstrations of mourning that modern Israel has known. The Council's Annual Report for that year — the Annual Reports were now and henceforward from the graceful pen of the Rev. JOHN CHAPMAN, to whose compilations we are much indebted — gave first place to the tribute of respect which they felt impelled to pay to the memory of their former Vice-President: —

The feelings of pleasure with which they had hailed the commencement and the completion of the hundredth year in the Life of Sir MOSES MONTEFIORE,



REV. JOHN CHAPMAN
HON. SECRETARY

MR. HENRY H. HYAMS
SECRETARY.

and to which they had given expression in addresses of hearty congratulation, were soon doomed to be replaced by emotions of profound regret through the death of their venerable benefactor. It was he who, in conjunction with a small band of earnest men, headed by the Chief Rabbi, laid the foundation of the institution more than thirty years ago, and as Vice-President he devoted to it much earnest personal effort during the early years of its existence. The Council rejoice to think that in the Scholarship bearing the name of JUDITH Lady MONTEFIORE, with which he endowed the College, the Institution will for ever retain not only a memento of his beloved wife, but also a cherished memorial of one whose life and whose deeds are the common heritage of the Jewish race in all parts of the globe.

The death of another benefactor of the College had taken place in the previous year, Mr. L. M. ROTHSCHILD having died in Paris on the 28th October 1884, the same day on which, according to the English date, Sir MOSES MONTEFIORE entered his 101st year. Indeed he had himself but just taken part in the Montefiore Centenary Service held at the Portuguese Synagogue in Paris. In the words of the Council's Report for that year: —

An ardent promoter of every good work and especially of religious and secular education, he gave from the first an enthusiastic support to the cause which the Council have at heart, the training of Ministers and Teachers for the Anglo-Jewish community; and the Council recall, with feelings of very grateful remembrance, how, at an early period in the history of the College, he purchased the valuable Library of Sussex Hall, and presented it unconditionally to our institution. Although for many years he had ceased to take an active part in the management of the College, his heart was always with it; and the very munificent bequest which he has directed shall revert, in certain contingencies, to this Institution, was the last and enduring proof of the warm interest which he never ceased to feel in its welfare.

The bequest here referred to reverted to the College in 1902-3, and amounted to £8,188 — a third of the residue of the testator's estate.

The third great loss which Jews' College suffered at about this period was the death of Sir BARROW ELLIS, which took place on the 20th June, 1887. A special meeting of the Council was shortly afterwards convened, at which the following Resolution was adopted: —

That this Council desire to place on record the expression of their profound regret upon the death of their Chairman and Vice-President, Sir BARROW ELLIS, K. C. S. I. As co-workers with the lamented deceased in many fields of philanthropic and educational activity, and more especially in connection with the work of this College in training and educating Ministers for the Anglo-Jewish Community, the Council feel that in him they have lost one whose keen mind and capacious heart have, during many years of devoted service, conferred inestimable benefits upon the Community at large. As Chairman of Council of this College, his time, assistance and wise counsel have always been cheerfully given to advance the interests of the Institution. He accepted the post of Chairman of Council at a critical turning-point in the history of the College, and to his efforts it owes a large share of the success which has attended its operations. Always full of genial kindness and consideration for others, with the halo of a great and distinguished career lighting up the benevolent labours of his later life, his memory will ever be dear to those who came within the sphere of his happy influence, and the Council feel that to him and to his memory they owe a lasting debt of gratitude.

The office of Chairman of the Council having thus become vacant, the Rev. Dr. H. ADLER was elected by the unanimous voice of the Council to fill the position. "Indefatigable in his efforts for the welfare of the College", writes the Report for 1885, in referring to this event, "the Delegate Chief Rabbi has during very many years bestowed on the institution an amount of personal labour, anxious thought, and loving care, which can be appreciated only by those who have been associated with him in this work; and in consenting to add the important duties of Chairman of the Council to the varied and onerous responsibilities which already devolve upon him, he has established a fresh claim upon the gratitude of themselves and of the community at large".

At the same time, Mr. ARTHUR COHEN Q. C. was elected Vice-President of the College. Mr. COHEN being a nephew of the first Vice-President, Sir MOSES, his succession to the office helped to preserve an appropriate continuity in the Council's traditions.

VIII.

NEW SCHOLARSHIPS. — APPEALS TO THE COMMUNITY. —
THE QUESTION OF CONGREGATIONAL SUPPORT.

Since their entrance into their new abode fresh advantages had accrued to the students in the shape of additional bursaries. The ABRAHAM SOLOMON PALMER Scholarship, valued at about £30 a year, became available about the time of the removal. It was endowed by the will of the late ABRAHAM SOLOMON PALMER, of Exeter, who had died in 1880.

A couple of years later, in 1883, the College students received a benefit from the "JACOB A. FRANKLIN Fund" which was in the nature of a travelling scholarship. With a view of furthering the interests of Jewish education, to promote which JACOB FRANKLIN had bequeathed to the community a considerable sum, the Trustees of this Fund offered to apportion a sum of £500 to assist students of Jews' College in prosecuting their later studies for the Jewish ministry at Dr. HILDESHEIMER's Seminary in Berlin. An arrangement of this kind possessed a distinct value in the opportunity which it afforded to some selected student who had passed through the College to enlarge his training and widen his experience by being brought into direct contact with German thought and scholarship. In accepting the Trustees' offer, the College made it a condition with their own students that no candidate for the benefits of the Fund should become eligible unless he had already taken his degree at the University of London, or some other recognized University, and have gained the certificate, at least, of a theological Associate of Jews' College. A former student of Jews' College, Dr. JOSEPH ABRAHAMS, B.A. (eldest son of the late Principal), who was subsequently appointed

Chief Minister of the Bourke Street Synagogue, Melbourne, and President of the local Beth Din, had already enjoyed the benefits of the Fund, but not under the auspices of the College. He had proceeded to the Berlin Seminary to complete his studies, and had taken the degree of "Doctor of Philosophy", with a dissertation "On the Sources of Medrash Echah" which received eulogistic notice in the Continental and English press.

In the following year (1884) the family of the late ISAAC MOSES MARSDÉN, of Kensington Gardens Terrace, established, through the medium of the Rev. S. SINGER, an Entrance Scholarship, "to assist deserving Students between the ages of thirteen and seventeen years". "There is room", writes the Report for this year, "for several more foundations of this kind, the beneficial character of which cannot easily be overrated; for they are the means of starting on a career of study, unhampered by the cares of daily subsistence, talented and promising Students, anxious to devote themselves to the Ministry, and whose services would otherwise be lost to the Jewish community".

About the same time the College found itself compelled to make a special appeal to the community for funds. The document setting forth its claims is of interest not so much for the light which it throws on the chronic condition of its finances, as for the account it gives of the services that the College was already rendering to the community as far back as twenty years ago: —

It is with feelings of pleasure and satisfaction that the College can point to the very substantial results which have been already attained by the College. Its students have filled, or are filling, some of the most important posts in the Synagogues and Schools of this Country and its Colonies, including —

Spanish and Portuguese Synagogue, Bevis Marks
New West End Synagogue, St. Petersburg Place

New Synagogue, Great St. Helen's
 Berkeley Street Synagogue
 Western Synagogue, St. Alban's Place
 North London Synagogue
 Boro' Synagogue
 St. John's Wood Synagogue
 Manchester Synagogue (Portuguese)
 Manchester New Synagogue
 Liverpool Old Congregation
 Glasgow Synagogue
 Bristol Synagogue
 Portsea Synagogue
 Leeds Synagogue
 Hull Synagogue
 Swansea Synagogue
 Sheffield Synagogue
 Oxford Synagogue
 Melbourne Synagogue
 Kimberley Synagogue
 Auckland Synagogue
 Hartford (Conn.) Synagogue

Head Masters of, or Teachers in:
 Jews' Hospital and Orphan Asylum
 Boro' Jewish Schools
 Stepney Jewish Schools
 Jews' College
 Jewish Association Sabbath Schools
 New Castle Street Board Schools
 Chicksand Street Board Schools
 Settle Street Board Schools
 &c., &c., &c.

besides filling appointments as Visitors to Prisons, Country Congregations, and Convalescent Homes, and as occasional preachers in the pulpits of numerous Synagogues, including Bayswater, New West End, Duke's Place, Great St. Helen's, Central, Hambro', Boro', North London, and a large number of minor places of worship in all parts of the country.

The financial position of the College was certainly not improved by the sudden and unexpected withdrawal, in 1887, of the annual subvention of £200 which the United Synagogue had made for many years. The total withdrawal was the result of a misunderstanding. The Finance Committee had recommended a reduction of the grant to £100.

This reduction was strongly opposed by Mr. CHARLES SAMUEL and others at the United Synagogue Meeting held on February 1st, 1887. In the end it was negatived; but as the motion for a subvention of £200 was likewise negatived, the College lost, for the time being, even the £100 that the Finance Committee had originally proposed. Jews' College had reason to deplore the decision on other and higher grounds than "the financial disturbance occasioned by the sudden loss of such a substantial and constant source of income. The example of the United Synagogue had powerfully emphasized the oft-repeated contention of the Council of this College that the training of Ministers of Religion for the Congregations of the British Empire was eminently a movement which had a claim upon the support of Congregations, as distinct from individuals. It indulged the hope that, in the near future, other Congregations at home and abroad would, according to their means, make an annual grant to an institution founded with the sole purpose of doing for them the most essential part of a duty which they could not perform for themselves — the training of Ministers for their pulpits, and Teachers for their children — and signs were not wanting that this idea had begun to assert itself in the Anglo-Jewish Community. It is to be feared that the decision of the United Synagogue may seriously retard the consummation of this desired result."

The question was reopened at a subsequent meeting of the United Synagogue, and on November 1st the reduced grant of £100 was voted. By a compensating coincidence it happened, that, shortly after the United Synagogue had withdrawn its assistance, the West London Synagogue of British Jews, for the first time in its history, voted £50 to the College, "in recognition of the indispensable services

which that Institution is rendering to the Community in the training of the Jewish Clergy". This graceful act — a recognition also of the circumstance that one of its Ministers (the Rev. ISIDORE HARRIS) had received his training at Jews' College — was principally due to the public-spirited advocacy of Mr. OSWALD JOHN SIMON, seconded by Mr. LEOPOLD SCHLOSS, Sir PHILIP MAGNUS (already a Member of the Council), and Mr. F. D. MOCATTA. "To the West London Synagogue at large", says the Jews' College Report for 1887, in referring to the fact, "and to those gentlemen in particular, the warmest thanks of the Council are due. So striking an act of true communal brotherhood is a notable event in Anglo-Jewish history, full of significance for the present, and bearing the promise of happiest augury for the future".

The grant from Berkeley Street was unfortunately not repeated in the following year, and as the United Synagogue now only voted a reduced annual grant of £100, the College again found itself in difficulties, which were only met by the exertions of Mr. CHARLES SAMUEL, one of the Treasurers. Mr. SAMUEL made a special collection among his friends, and for the time being the College was able to pay its way. Nor was this the only service that Mr. SAMUEL rendered about this time to the institution whose welfare he had so much at heart. He again enriched its library, presenting to it a number of valuable works purchased from the collection of the late Dr. ASHER, the learned Secretary of the United Synagogue.

A couple of years later the pressing necessities of the College led to the appointment of a Finance Committee "to consider, and to put into action, the various methods by which the College is to be placed on a more satisfactory basis — by a personal canvass, by a festival, or by such

other means as may be suggested". The Committee recommended a public appeal, setting forth the claims of the College to the community's support, and drawing up a list of all the synagogues, schools and public institutions that had benefited from the services of students trained at Jews' College. That list showed that nearly every important congregation in the United Kingdom was indebted to the College for its spiritual guides, besides many communities in Australia, New Zealand, South Africa, Canada and the United States. More than eighty per cent of the Jewish pulpits in the United Kingdom alone were filled by former College students — a proof of usefulness which "came almost as a revelation to many old supporters of the College, and produced a marked effect wherever circulated".

The result of such an appeal was, as it deserved to be, no inconsiderable success, seconded as it was by the efforts of many past students and friends of the College. Prominent among those who thus exerted themselves was the Rev. S. SINGER, who obtained eight donations of £100 each as an addition to an Endowment Fund originated in 1877 by Mr. DAVID DAVIS, of Blackheath. To one of these donations a particular interest attached. It represented "a half of the fee received by Mr. CLAUDE G. MONTEFIORE, M. A., as Hibbert Lecturer, which he generously handed over to Jews' College, thus linking the memory of a unique incident in Anglo-Jewish history with an Institution whose function it is to promote and encourage studies, the cultivation of which in other spheres of learning have found such eloquent and learned expression in the Hibbert Lectures of 1892".

In March, 1891, Mr. CHARLES SAMUEL had the misfortune to lose his wife, and in the course of the following year he gave further proof of his munificent devotion to the College by founding in her memory the "MARIANNE SAMUEL

Scholarship". This endowment of £1000, yielding £40 a year, was "to be annually awarded to a student who has graduated, and passed the second Hebrew Examination at Jews' College, and is preparing for some higher examination at the University, or for the Fellowship Examination at Jews' College. Failing a student with these qualifications in any year, the proceeds of the investment for the year to go to the general funds of the College. The Scholarship to be tenable for one year, but the holder to be eligible for re-election."

IX.

DEATH OF THE CHIEF RABBI. — OTHER LOSSES.

Since the year 1880, when failing health compelled his retirement from the more active duties of his office, Dr. N. M. ADLER had resided at Brighton, the executive functions of the Rabbinate having been delegated to his son, the Rev. Dr. HERMANN ADLER. The Chief Rabbi, however, continued to the last to keep in touch with the more important responsibilities of his position, foremost among which must be reckoned the interests of the institution which he had called into existence and sustained by his ceaseless exertions. When on the 21st January, 1890, the intelligence spread that the Chief Rabbi was no more, Jews' College had cause to feel a unique sense of bereavement. To set forth all that the institution owed to its Founder, Father and Friend would have been impossible, would have been tantamount to a history of the numberless discouragements and vicissitudes with which the College had had to battle from the hour of its inception. But the Council expressed their sentiments as adequately as they could in the following series of resolutions: —

"That this Council desire to place on record the expression of their feelings of profound sorrow and regret at the death of the venerable and lamented President of this College, the Rev. Dr. NATHAN MARCUS ADLER, Chief Rabbi of the United Congregations of the British Empire.

"Fired by his burning zeal for the spiritual welfare and advancement of the numerous Congregations of his widely-extended pastorate, he, nearly forty years ago, conceived the idea of founding an Institution which should send forth trained and cultured Ministers, Preachers, Readers and Teachers of Religion for the service of the Anglo-Jewish Community in all parts of the world. Aided by a small band of earnest workers, he established this College. The struggles and difficulties of its early years were, mainly through his devoted energy, successfully surmounted; and, cradled by his watchful care, and reared under his unceasing vigilance and supervision, the Institution became the recognized training College of the Anglo-Jewish Community.

"The Council recall with feelings of gratitude and admiration how ardently he threw himself into the inner working of the Institution, presiding over the deliberations of the Council in an unbroken chain of meetings during a period of nearly thirty years, aiding the Principal and the Staff by his counsel and advice, stimulating, encouraging and exhorting the Students in the work of their daily lives, and enlisting in the service of the Institution the best efforts of devoted communal workers in the bosom of his own family.

"Truly might the Institution be called the favoured child of his communal fatherhood; and the Council in tendering to the members of his bereaved family the expression of their profound sympathy in the hour of their great affliction, are imbued with the conviction that the tree which he



HENRY SOLOMON

Treasurer, 1855—1891

planted will ever remain a living memorial to his memory, yielding abundant and increasing fruits through the coming years, and keeping his memory green among the widely scattered Congregations of this Great Empire, which, in his life-time, were the ever-present objects of his fostering care."

Earlier in the year the Council had had to deplore the death of another old friend of the College, and a munificent supporter — BARNETT MEYERS, the donor of two Scholarships bearing his name. In 1863 Mr. MEYERS had founded a scholarship of £30 a year. The property made over to the College for the purpose yielded, however, £50 a year. This surplus accumulated until, in 1877, the Endowment yielded two Scholarships, each of the value of £30 a year.

Yet another valued worker was now (1891) removed by the hand of death — Mr. HENRY SOLOMON, son-in-law of the late Chief Rabbi. He was the very last of the "old guard", an original Treasurer of the College, and a faithful member of the Council since its foundation. At a special meeting convened to take note of this event, the following Resolution was adopted: —

That this Council have received with profound sorrow the unhappy news of the death of their highly respected Treasurer and Colleague, the late HENRY SOLOMON, and they desire to tender to his bereaved Widow, children and family the expression of their warmest sympathy in the irreparable loss which they have sustained. In him they have lost the oldest and staunchest friend of the Institution who yet remained from among the earnest band of helpers who aided the late revered Chief Rabbi in founding the Institution nearly forty years ago.

Through all these eventful years his most ardent personal efforts and sagacious counsel have always been freely placed at the service of the College. He attended its meetings in one unbroken chain until the very last. No inducement of personal ease or domestic comfort, not even the urgent consideration of advancing years, kept him away from the Council table.

In his sterling character his colleagues recognized the great qualities of strength and gentleness, earnest enthusiasm and conspicuous moderation, firmness and decision as to his own views, combined with the utmost res-

pect and consideration for the opinions of others; qualities which endeared him to all who came within the sphere of his friendship and acquaintance. Loving peace and pursuing peace, he has gone to his honoured rest, followed by universal regret, and by none among his numerous colleagues and co-workers more deeply and sincerely lamented than by the Council of this College. They fervently hope that the Almighty may vouchsafe to his bereaved widow and family a full measure of heavenly comfort, and that they may find consolation in the possession of the honoured name and cherished memory which he leaves as a heritage to all his children.

Mr. SOLOMON was succeeded in office by his son, Mr. JAMES H. SOLOMON, the present Senior Treasurer, his elder colleague at the time being Mr. CHARLES SAMUEL.

X.

THE NEW PRESIDENT.

On Thursday June 4, 1891, the Rev. Dr. HERMANN ADLER was elected to fill the post of Chief Rabbi of the United Hebrew Congregations of the British Empire, which had been vacant since the death of Dr. NATHAN MARCUS ADLER, at the commencement of 1890. Dr. ADLER thus became *de facto* President of Jews' College in succession to his father, combining with this position the office of Chairman of the Council, which he had held since the death of Sir BARROW ELLIS, in 1887. In succeeding to the Presidential post the Chief Rabbi was undertaking duties with the performance of which he had become familiarized during the past ten years, when, as Delegate to the late Chief Rabbi, there had devolved on him a position of ever-increasing responsibility in the counsels of the College. As Theological Tutor, his intimate connection with the institution had dated back to the year 1864, and he had been active as a Member of the Council since he resigned these functions in 1880. His interest in the College had thus been a continuous one, extending over more than



THE VERY REV. DR. HERMANN ADLER (CHIEF RABBI)
President and Chairman of Council.

a quarter of a century, and he brought to his new position a ripe experience, a wide influence, and an inherited devotion to the welfare of the students, which were destined to make their mark on the subsequent progress of the College.

XI.

FURTHER DEVELOPMENTS.

Slowly but surely the College was growing from strength to strength. The vigilance with which the Council watched over the welfare of the students committed to their care had continuously increased ever since the establishment of the Education Committee, of which the late MICHAEL HENRY was the first Honorary Secretary. He was succeeded in this office by the Rev. S. SINGER, the present Honorary Secretary. Volume upon volume of Council minutes bear testimony to the value of this Committee, and to the numberless details relating to each individual student with which it has had to deal. To render its supervision more effective, Mr. CHARLES SAMUEL, (at whose desire Dr. ABRAHAM COHEN had become Honorary Medical Officer to watch over the health of the students) framed a scheme (1889) for the appointment of advisers to those students who might stand in need of individual encouragement from some member of the Council or past student of the College. The plan shortly afterwards came into operation, and one reads in the minutes of this period such lists as the following: —

<i>Adviser</i>	<i>Student</i>
Rev. Dr. ADLER	JOHN S. HARRIS
M. N. ADLER Esq. M. A.	S. BRONKHORST
L. L. ALEXANDER Esq.	M. HARRIS
H. BENTWICH Esq. L. L. B.	R. SOLOMON
J. BERGTHEIL Esq.	I. COHEN

Rev. JOHN CHAPMAN	A. DAVIS and H. DAVIS
ARTHUR DAVIS Esq.	D. I. FREEDMAN
H. A. FRANKLIN Esq.	G. FRIEDLANDER
JOSHUA M. LEVY Esq.	H. L. PASS
L. LEWISOHN Esq.	H. GOLDSTEIN
CHARLES SAMUEL Esq.	S. LEVY and H. ORLER
Rev. S. SINGER	A. FELDMAN
JAMES H. SOLOMON Esq.	J. ABELSON
Rev. J. STERN	G. LIPKIND and M. BENSKI
Rev. B. BERLINER	L. ISAACS
HENRY HYMANS Esq.	S. BLUMENTHAL

The supervision of the Education Committee extended also to the classes which the students were attending at University College. Having, in the course of 1893, put itself into official communication with the Gower Street institution, the Secretary, Mr. HORSBURGH, was enabled to inform the Committee "that he had already forwarded detailed reports from the various Professors, speaking in highly satisfactory terms of the work, progress, and regularity of the students". And the favourable character of these reports was further attested by the following successes in the class examinations for that year: —

Mr. S. GELBERG B. A., Second Prize for Philosophy; Mr. S. LEVY B. A., Book Prize for German; Mr. J. ABELSON, Hollier Hebrew Scholarship; Mr. D. I. FREEDMAN, Second Class Certificate for English; Mr. A. FELDMAN, Third Class Certificate for Ancient History.

The following year showed equally good results: —

Mr. D. I. FREEDMAN, First Class Certificate of Honour in Senior Mathematics. Mr. J. ABELSON, First Class Certificate of Honour in Philosophy of Mind and Logic; Second Class Certificate in Anglo-Saxon and English Literature, Senior Class.

Mr. A. WOLF, Second Class Certificate in English Literature.

Mr. I. COHEN, Senior Andrew Scholarship.

Mr. A. FELDMAN, Hollier Hebrew Scholarship.

The latter scholarship has been gained by a Jews' College student in nearly every year since it was thrown open to students of the College.

For some years Dr. FRIEDLÄNDER had been in the habit of holding public sessions on Monday evenings for the study of Rabbinics. Towards the end of 1888 he suggested the appointment of Mr. S. SCHECHTER as an additional lecturer. Mr. SCHECHTER filled this post until the end of 1890, when he was appointed Reader in Hebrew and Rabbinic Literature at the University of Cambridge. Shortly afterwards the lectures were discontinued.

XII.

THE TRAINING OF TEACHERS.

Jews' College having been established for the training of Teachers as well as Ministers, a new departure on which it entered in the course of 1892 was one that came well within the scope of its Constitution. In view of the constantly-increasing number of Board School Religion Classes, Mr. ABRAHAM LEVY, Head Master of the Old Castle Street Board School, petitioned the Council to grant facilities whereby elementary teachers might obtain Hebrew and Religious instruction at Jews' College, "to qualify them to teach Jewish children in Board Schools under the Chief Rabbi's Code". To this application the Council gave its willing assent, Dr. FRIEDLÄNDER having, with characteristic devotion to the cause of education, undertaken to organize special classes for teachers. These classes continued to be taught at Jews' College until they were taken over by

the Teachers' Training Committee of the Jewish Religious Education Board, and they now form a prominent feature of the educational work which this latter body controls.

This action of Jews' College in the interests of Jewish teachers was presently to be followed by a yet more important step. At the instance of Mr. ARTHUR FRANKLIN, the Council decided upon a Scheme of Examinations for Teachers of Hebrew and Religion, and the granting of Certificates of Competency. These Examinations still continue in force, and the provisions of the Scheme are set forth in the following announcement: —

1. The Council of Jews' College give notice that Examinations for Teachers will be held annually in the month of December. A second examination will be held in July, should sufficient candidates enter. These examinations will be open to all who desire to be qualified as Teachers of Hebrew and Religion. Candidates resident outside London may, under special conditions, be examined in the places where they live.

2. Candidates will be required to give or produce evidence of power of teaching; class teaching being compulsory for those who desire to teach in schools.

3. There will be three grades of Examination, viz., Preliminary, Intermediate, and Advanced; and the Council will grant Certificates to those candidates who pass the examinations to the satisfaction of the examiners.

4. A fee of 5s. will be charged to candidates for the Preliminary Examination, and of 10s. for each of the Intermediate and Advanced Examinations. An additional fee of 2s. 6d. will be charged in the case of candidates examined outside London.

All communications must be addressed to the Principal, Dr. FRIEDLÄNDER, Queen Square House, Guilford Street, W.C. The exact dates of the examinations will be announced in the Jewish Press.

5. The following is the Syllabus of each examination: —

PRELIMINARY GRADE.

1. Hebrew.—(a) Reading and Translation of Passages in Standards I to VII of the Chief Rabbi's Code, but with special reference to the following pages in the "Authorised Daily Prayer Book": 1-9; 29-33; 37-54; 115-119; 136-142; 227-229; 239-242. (b) One book of the Hebrew Bible.
2. Hebrew Grammar, Nouns; Prefixes and Suffixes; Regular Verb. Translation of easy sentences from English into Hebrew.
3. Scripture.—Outlines of Scripture History, with their moral lessons.

4. Religion.—The Ten Commandments; the Thirteen Articles of Faith; the Festivals; Moral Duties, including the "Texts of Moral Duties"; the Liturgy; the Jewish Ceremonies.
(These subjects are treated in substance in Dr. FRIEDLÄNDER'S "Text-Book of the Jewish Religion")
5. Methods of Teaching.—Candidates will be required to write Notes of Lessons on the above subjects, either (a) for an ordinary class; or (b) for a Kindergarten class.

INTERMEDIATE GRADE.

1. Hebrew.—(a) Passages at sight from any part of the Daily Prayer Book, and from any part of the Pentateuch. (b) One Book of the Hebrew Bible.
2. Hebrew Grammar.—Elementary Accidence, including the Regular Verb and the simpler Irregular Verbs. Easy sentences to be translated from English into Hebrew.
3. Scripture.—General knowledge of the whole of Scripture History, with special knowledge of one Biblical Book.
4. Jewish History.—A specified period.
5. Religion.—The same subjects as for Preliminary Grade, but in fuller detail.
6. Methods of Teaching.—Candidates will be required to write Notes of Lessons on the above subjects.

ADVANCED GRADE.

1. Hebrew.—The Passover Haggada, the Haphtaroth, one Historical and one Prophetical or Poetical Book of the Bible. One Tractate of the Mishnah. Orach Chaïm, Hilchot Berachot.
2. Hebrew Grammar.—Accidence and Elementary Syntax. Translation from English into Hebrew.
3. Hebrew Commentary on Genesis.—Rashi or Biur.
4. Scripture.—General knowledge of the contents of the Bible, with a special knowledge of Isaiah and of one historical book to be selected by the candidate. Candidates will be required to show close acquaintance with the specific contents of every book of the Bible and of the Apocrypha.
5. Religion.—General knowledge of the Principles of Judaism.
Candidates are recommended to study the subjects included in Dr. FRIEDLÄNDER'S "The Jewish Religion".
6. Jewish History.—Outlines of Jewish History and Literature from the Maccabæan Epoch to the age of Mendelssohn, with special knowledge of the First Book of the Maccabees.
7. Methods of teaching the above subjects.

XIII.

A NOTABLE ADDRESS.

At the annual distribution of prizes, held on the 28th April, 1895, the Presiding Chairman was Mr. CLAUDE G. MONTEFIORE M.A., a Member of the Council. The personality of the speaker combined with the character of his address to give prominence to the occasion. The lofty purpose of Jews' College, its pressing claims upon the community at large, had never been more forcibly presented. In the picture which he drew of its ideals Mr. MONTEFIORE put forward so many novel and suggestive points that his words deserve to be recorded in full as an item of College history: —

Ladies and Gentlemen, — I regard the invitation to preside at this annual gathering of the Jews' College as an honour and a sign. The honour is obvious; by a sign I mean that a Chairman such as myself indicates that the Jews' College, as between and among the various sections of thought in our midst, is universal and unsectarian. The Jewish community, with all its various shades of religious opinion, has but one Jews' College, and the College does well to boast that from its doors have gone forth men of various views and tendencies, who are ministers in various synagogues, both Orthodox and Reform. It is most necessary that this universalism should be maintained. For with the ever-growing variety of opinion — a sure sign of health and progress — existing in our midst, it would inevitably become necessary for more than one Jews' College to exist, unless one could feel more and more sure that the teaching given in this single one should be of a kind and of a spirit *to* which youths of different tendencies might come, and *from* which youths of different tendencies might go. Now, when I meet with persons who have this and that complaint to make against the Jews' College, I may possibly agree with one or another of their criticisms, for I don't suppose that any officer of the Institution thinks it perfect, but I am inclined to reply to them by a counter-attack. If the Jews' College, I say, is wanting here, or is wanting there, whose fault is it? And my answer is that to a large extent it lies at the door of our community as a whole. If the Jews' College is not what or all it should be, it is because it is insufficiently provided with the sinews of war. What are the facts? Surely the one central Training College of a rich community like ours has a right to have a larger yearly income than £1931 all told, for all purposes. I admit that

when I am at Oxford, and look at the grand pile of buildings which is the Training College of the Congregationalists, and the smaller but yet handsome building which is the Training College of the Unitarians, and then remember the building in Tavistock Square, I feel some shame and disappointment. I can't help saying to myself, Could not and should not our community do something to rival Mansfield and Manchester? I remember one of the last times I was honoured and elevated, if as usual somewhat agitated, by a walk with the late Master of Balliol, talking over the whole situation with him. I said, I wish we could imitate the Congregationalists and the Unitarians, and give our young students the immense advantages of an Oxford environment. "Most decidedly you ought," said the Master, "and what is more, I will show you where you ought to build your college"; and he took me to the place. "Here is the land", said he, "for sale — a few thousand pounds, and you secure it for ever. Is there not enterprise enough among you to seize the opportunity?" I said to him then, what I say to you now, that I don't think the Jewish community realizes the great and vital importance of Jews' College, as it is and still more as it might be. I admit that the Congregationalists and the Unitarians have in many respects less burdens than we. They have not to support their poor as such, they have no denominational schools. But still I think the complaint is fair. The community does not realize the importance of Jews' College. If I were asked to name the three most important Jewish Charities in London — I use the word in no narrow sense — I should unhesitatingly say: the Board of Guardians, the Jewish Association for the Diffusion of Religious knowledge, and last but not least, Jews' College. Without adequately trained ministers no religion nowadays can prosper and develop. It is obvious when so put, but people do not realize it, and still less what it implies. It implies the necessity for very large funds indeed, and very large endowments. The first great need connected with our Jews' College is to change the age of the students; our students begin too young and leave too early. The ideal College would have no preparatory class at all. I must say I have seldom witnessed a sadder sight than when, at an Educational Committee of Jews' College, I saw a couple of lads of 14 come up to be admitted as students. Why "sad"? Those boys were asked by the Chairman — he was bound to ask them; if I had been in the chair I should have had to ask them — "Why do you want to enter the College? Why do you want to become ministers?" Ladies and gentlemen, what can a boy of 13 or 14 know of life? What can he know he will think or feel at 21? What can he know whether he will feel fitness for the grave and responsible duties of a clergyman? How can he tell that at 21 his mind and opinions and character may not be utterly unsuited for the office? I know that the students are not bound to remain, and many leave, but they leave feeling that they have wasted the money of the Institution, and therefore perhaps some stay who should leave. Perhaps others never come who ought to have come. Moreover, no boy ought to be trained in any theological college at all. I admit that under the admirable care and influence of Mr. ABRAHAMS,

the atmosphere is as little like Stonyhurst as possible, but at the same time we should all admit that the right thing is for a boy to have a wide, broad, general education, with other boys in general schools. Early specializing is one of the gravest errors. It warps the intellect and it may warp the character. And this evil could be largely avoided, if there were lots and lots of money. There should be money to help men to get a general education, as wide and broad as possible, and money to help them afterwards to get their special theological training. Nobody may begin his theological course at Manchester who is not a Graduate. So too should it be with us. And the Undergraduate should not, if he is at Oxford or Cambridge, take Semitic Schools or Semitic Tripos. To me that seems like rejecting specialism with one hand to bring it in with another. The Undergraduate should take that School or that Tripos which is broadly human; he must have his base before he has his crown. A young man of 24 who knows his Maimonides, but does not know his Aristotle, who knows his Graetz, but does not know his Gibbon, is like a doctor who might know something of the ear or throat, but nothing of the human organism as a whole. He knows an isolated part, but in truth he does not know it, because he cannot view it in its true proportions, and realize it in its relations and environment. And the moral of all that is endowments. For in truth, where Congregational and Unitarian Colleges need £10, we need £20. And why? For two reasons. Just because unfortunately we have not yet reached the era in which the sons of well-to-do parents become ministers. Why we have not, or how we could, is another story; the fact no one will disallow. Therefore, we need copious sums of money wherewith to educate our students, and to widen their vision, by widening their environment. If we cannot send them to Oxford at one age, let us send them to Vienna at another. But secondly we need £20 where they need £10, because our men should stay five years where they stay three. Why? Because our men ought to learn much, very much, of all that their men learn, and a great deal more besides which they do not learn at all. I beg your most practical attention to this. Just as the English Jew should learn two histories, the history of England and the history of the Jews, so should a Jewish theological student have a double aspect to his training. It should be general and special. More definitely: The young men who issue from this College are to be ministers of English Jews. And therefore they must help them and lead them, aye, and if need be, reprimand them, not merely as Jews, but also as Englishmen. His flock lead a dual life, and the minister must have a dual training; yes, even in the five years of theological training it must be dual and double-faced, remembering the class of men whom he has to guide, and help, and influence. I should not mind the stigma attaching to Jews' College that no single student has ever received the Rabbinical Diploma at its hands. I should not mind the stigma if it be frankly said, the Rabbinical Diploma cannot be given without the acquisition of a mass of knowledge which has now become obsolete, the possession of which would be of no value to a minister whose task it is to influence the lives of modern English Jews and Jewesses who

live under conditions wholly different from those under which their forefathers lived in mediaeval ghettos, when the Diploma was first established. But let us by all means see that if we do without the Diploma, we have the compensation in that broad and human and modern training of which ministers of modern men in western lands stand so preeminently in need. And the moral of that is endowments. The future of Jews' College is largely a question for you, the Jewish public, the laymen of Israel to determine. As you wish it to be, so in the long run it will become. The demand of the public has created a modern side at our public schools. The demand of the public, together with its endowments (for money is at the root of most good, if of all evil!) will create a modern side at our Jews' College. Now the modern side is needed whether the ministers who come forth from the College go to the East or to the West. If to the West, it is needed, because no minister can really influence his flock — at least, by his words — who is not their equal all round, who is not at home on all sides of their lives, who is not a cultured and cultivated Englishman as well as a cultured and cultivated Jew. And if to the East, it is needed there because you are quite wrong if you think that the East is only the home of conservatism, that a minister there must be trained above all, and trained only, in all the lore of a minister of a hundred years ago, trained to answer questions on the minutiae of ritual carried up to him by conscientious men and women living on a plane of their own. The East, if more conservative than the West, is also far more radical; if more old-fashioned, it is also far more modern. Social questions which we discuss for an idle quarter-of-an-hour, and social problems which we laugh at as absurd or insoluble in West and West-Central drawing-rooms, are burning and pressing realities in the East. And these questions in all their living force and perplexity affect the Jews, and are discussed by the Jews, just as much or more than they affect and are discussed by the Christians. If our ministers are not well abreast of them, they will be left high and dry upon the sands, and their flocks will drift away from them upon currents of which they are ignorant and which they are powerless to guide or stem. This, however, is by the way. The moral of my tale and the burden of my song, remain the same. Rally, O Jewish public! to the support and development of the Jews' College, make it a worthy rival of Mansfield and Manchester. Indifference and neglect never helped any cause and institution yet; if we need to be improved, it is no starvation diet that will do it. Stuff us with money, and we shall blossom as the rose! And now a word to you, who are studying for the highest of all professions. The ministers of the Jewish religion, like those of other Nonconformist denominations — only more so — have few or no great posts or rewards to look to. They have only the burden with little of the recompense, except that which comes to them from within. Let them, therefore, be all the more assured that the work to which they have chosen to give their lives is the highest work to which a man can set his hand. Not all of you can be great preachers; but all of you can be good men. "The good life of a clergyman", said the late

Master of Balliol, "is his best sermon". Not that sermons are unimportant, even to those who preach them. "I am forced to contrast my own life", said the Master, "with the ideal I set forth in my sermons, and I try though very unsuccessfully, to pull up the one to the level of the other". The needs of a Jewish clergyman are manifold — heart and brain and will are all called into play. But the greatest need of all is character. "It is remarkable", said the late Mr. ROMANES, "how even in politics it is the moral and spiritual elements of character which lead to success in the long run, even more than intellectual ability". If it be so in politics, is it not much more so in the Church? The Jesuits are wise in their generation, and they have a habit of turning a man into the particular department for which he is most fitted. One is set to teach, another to write books, a third to convert the heathen, a fourth to be an ordinary parish priest, and so on. We have not the organization and resources to admit of this specialization, but perhaps it matters less if so it be that in all the various branches of work which our ministers have to do, it is character, and again character, which tells. Let not the man of intellect boast of his brains, let not the less gifted despair; for intellect will not, by itself, create character, neither will a comparative lack of it prevent character. And on the whole, too, the sensitive heart will be more able to supply the deficiencies of the understanding than the understanding to supply the deficiencies of the heart. Therefore, though in some respects the work of the ministry makes the highest possible demands upon you — needs the most perfect human instrument — still in other respects it is by no means the cleverest that do it best. He will probably become the best minister, let me say this in conclusion, who takes care that the training of character and will ever accompanies, and is never outstripped by, the training of the intellect, so that from stage to stage, the

Mind and soul, according well,
May make one music as before,
But vaster.

XIV.

AMALGAMATION WITH MONTEFIORE COLLEGE.

The idea of amalgamating Jews' College with one or more kindred theological institutions had long been cherished by the supporters of the older institution. Besides Jews' College, there were in operation two provincial Colleges, having similar aims. The Aria College, at Portsea, had been founded in 1874 by the will of the late Lewis Aria for the education of candidates for the Jewish Ministry, preferentially for those born in Hampshire. The Montefiore College at Ramsgate

had been endowed by the will of Sir MOSES MONTEFIORE, in memory of Lady JUDITH, and included, besides a "Yeshiba" for learned men, which had been in existence since 1869, a newly-established training institution for theological students. It was felt that, if it were possible to unite the resources of all three training Colleges, the combined institution would render more efficient service to the community than three separate Colleges. Accordingly, in the course of 1895, the Council, having placed on record their conviction that "a union of the existing Colleges having cognate objects is eminently desirable", proceeded to consider "the possibility of a fusion with Aria and Montefiore Colleges".

In a matter affecting so many interests it was necessary, as the late ALFRED COHEN pointed out in his Chairman's Address of the following year, to move slowly and tentatively. In the first instance the President and Mr. CHARLES SAMUEL were "asked to approach the representatives of Aria College for the purpose of ascertaining their views as to an amalgamation with Jews' College". There appears to have been no immediate outcome from these negotiations. More success, however, attended the efforts that were made in another direction, which must now be related.

Difficulties of administration had led to the closing, in 1896, of the Training College at Ramsgate. In a letter to the Chief Rabbi (June 19th, 1896), Mr. F. D. MOCATTA — one of the most powerful advocates in his day of the principle of communal union — suggested that the occasion was opportune for bringing about the desired amalgamation between Jews' College and Montefiore College. Steps were at once taken to convene a conference between the two bodies. The Rev. Dr. ADLER, Sir PHILIP MAGNUS and Mr. LIONEL ALEXANDER were appointed to represent the older institution, while the other was represented

by a Committee of Elders of the Spanish and Portuguese Congregation, who were the trustees of Sir MOSES MONTEFIORE'S endowment. This Committee consisted of Sir EDWARD SASSOON, BART., Sir JOSEPH SEBAG-MONTEFIORE, and Messrs. EMANUEL CASTELLO, FREDK. B. HALFORD, JUDAH ISRAEL, JOSHUA M. LEVY, ARTHUR LINDO, EUSTACE A. LINDO, ABRAHAM MOCATTA and E. L. MOCATTA. Mr. ARTHUR LINDO, being compelled in the course of the negotiations to resign, his place was filled by his brother, Mr. GABRIEL LINDO.

From the outset the two bodies met together in the friendliest spirit, all the delegates being animated by the sincere desire to benefit the Anglo-Jewish community, while perpetuating the objects for which Sir MOSES MONTEFIORE had founded the College which bore his name at Ramsgate. The Conference met under the presidency of Sir EDWARD SASSOON. The original proposal took the form of a joint institution to bear the name of "Montefiore College", a designation which would happily perpetuate the memory of Sir MOSES MONTEFIORE's foundation at Ramsgate and at the same time connect with Jews' College the name of one of its most venerated founders and Vice-Presidents. It was found, however, that there were certain legal impediments to a complete fusion of the two institutions, and in the end an alternative scheme was adopted by which the Elders of the Spanish and Portuguese Synagogue undertook to make the Council of Jews' College an annual grant of £1000 from the income of the endowment funds of Montefiore College, and at the same time to lend, for the use of Jews' College, such of the contents of their Library as might not be required for use at the Synagogue or College at Ramsgate.

The conditions attaching to the proposal were "that the Elders should have the right to elect to the Council such a number of representatives, not exceeding ten, as they

might think desirable; that both the Sephardic and Ashkenazic pronunciation of Hebrew should be taught in the College; that their contribution of money should be renewable from year to year, as required by the provisions of the foundation deed of Ramsgate College; and that due provision should be made by the Council of Jews' College for the safe custody and insurance of the manuscripts and books lent".

At the same time the Elders of the Spanish and Portuguese Synagogue placed on record "their regret that the proposed arrangement cannot be made permanent without the sanction of the Charity Commissioners, and that if the offer set forth in the above resolution be accepted by the Council of Jews' College, it is their earnest desire that the contribution and loan, on the conditions stated, or on such others as may from time to time be agreed on, will be annually renewed, and that they will not at any time be arbitrarily or capriciously withheld".

The offer, with its accompanying conditions, was gratefully accepted by the Council at its meeting held on the 16th June, 1897. At the meeting of October 20th, in the same year, the Council had the pleasure of welcoming to their body the new members who had been nominated by the Elders of the Spanish and Portuguese Congregation, and who were the same gentlemen that had represented their Synagogue at the Conference.

The Report of the Council for 1887 takes opportunity "to accord to Mr. LIONEL L. ALEXANDER the expression of their grateful acknowledgment for the invaluable help which he has given to the Council during the recent negotiations between themselves and the Governing Body of the sister Institution. To his tact and resource is to be attributed, in no small measure, the smooth working of the somewhat intricate negotiations between the two Institutions".

XV.

CHAIRMEN AT PRIZE DISTRIBUTIONS.

It was only in the appropriate order of things that those who had been chiefly and most eminently instrumental in bringing about the amalgamation should have been invited, at this period, to preside at the annual distributions of prizes. At the 1897 function, while the Conference was sitting, the Chairman was Sir EDWARD SASOON, who, alluding to the scheme of amalgamation, said: —

Only this morning I was engaged in unfolding before the Elders the probable effects of the Scheme, and I may say that all who have considered them are sanguine enough to believe they are likely to conduce to those important objects which the two institutions it is proposed to affiliate were formed to promote. At the several Conferences we held for the purpose of discussing the matter, there was always an exhilarating unanimity. There was a desire to sink differences on minor details, and if the period of courtship has been somewhat prolonged, it was singularly free from those tiffs and differences which we are told dog the course of true love. We had the advice of your esteemed President, Dr. ADLER, 'Sir PHILIP MAGNUS' unrivalled knowledge of educational matters, the valuable services of Sir J. SEBAG MONTEFIORE and Mr. ABRAHAM MOCATTA, and last, but not least, we had Mr. LIONEL L. ALEXANDER, who, like the sculptor of old, brought out the fair and fascinating features from an almost rude block. He had to bear the brunt of the labour, but with him it was a labour of love. I think that after all this you will want to know what the Elders say. I am pleased to be able to tell you that as regards the general features and principles of the Scheme, they are agreed to them. Provided there be no legal impediments in the way of the ratification of the scheme, I believe they will agree to ratify it.

The next year, the Chairman was Sir JOSEPH SEBAG MONTEFIORE, a former member of the Council of Jews' College, and at the time President of the Board of Elders of the Spanish and Portuguese Congregation. The address which he delivered on the occasion was noteworthy for its historical references to the Montefiore endowment: —



Photo by Elliott & Fry

SIR EDWARD SASSOON, BART.

Vice-President,

Immediately after Sir MOSES' death, the Elders anxiously occupied themselves with considering how they could best administer the annual income arising from the large amount of the endowment funds for the benefit of the Jewish community at large. Counsel's opinion was taken as to the extent to which any new Scheme could legally be carried out. The Elders, as was their duty, first provided for the maintenance, in a very complete way, of the synagogue at Ramsgate which, to use Sir MOSES' own words, he had erected (in the year 1832) "as an humble tribute to the Almighty for His great and manifold blessing", and which he and his pious wife so dearly loved throughout their lives. Then a Scheme, formulated with the assistance of Mr. DE CASTRO and Mr. CASTELLO, Junr., was finally adopted by the Elders for the establishment of a College at Ramsgate, which was opened in 1888. After an experience of some years this was not found to answer the expectations entertained of it, and it was finally closed in 1896..... Now, however, by the recent action of the Elders, not alone are the original objects of the endowment faithfully and literally carried out, but these have been largely and usefully extended. Personally, I should be particularly well pleased if the Council of the College would specially appropriate the grant of £1000, or some considerable portion of it, to the creating of a certain number of scholarships tenable at any University in the United Kingdom. Hence, we Elders now find ourselves in the happy position of carrying out in an ideal and liberal way what I feel certain, indeed all may fairly believe, would have been in entire accord with the views and wishes of the venerable founder.

Sir JOSEPH's successor, in the year following, was Mr. LIONEL ALEXANDER, who made mention of the interesting fact that his father had been one of the founders and original Treasurers of Jews' College, and that when his health broke down, and he was no longer able to attend to the affairs of the College, the Council had elected the son a member of their body. Pointing to a book-case which covered one side of the room, Mr. ALEXANDER stated that it contained the priceless treasures that had been lent by Ramsgate College, which he hoped would be utilized by many past, as well as present, students.

The association of the two institutions was not the only labour upon which Mr. ALEXANDER brought his splendid organizing abilities and unrivalled enthusiasm to bear. The new Scheme necessitated certain changes in the Constitution,

which he now underook to formulate. No radical changes were made, but opportunity was taken to delete regulations which were no longer useful, and to introduce new laws which had become necessary in consequence of the continuous growth in the aims and work of the College.

XVI.

THE CHAIR OF ARABIC AND SYRIAC. — THE MONTEFIORE LIBRARY.

The endowment of the Montefiore College trustees, and the transference of its valuable Library to Jews' College, enabled the Council to establish a lectureship in Arabic and Syriac, combining the post with that of Sub-Librarian, and to appoint to the new position the former Professor of Semitic Languages at Ramsgate — Dr. HARTWIG HIRSCHFELD, M. R. A. S. This eminent scholar was born at Thorn on the 18th December, 1854, and was the son of the preacher to that community, Dr. A. HIRSCHFELD. On his mother's side, he was the grandson of the famous preacher, SALOMON PLESSNER. He studied Oriental languages and philosophy at the University of Berlin, besides attending lectures at the *Rabbiner-Seminar* of Dr. HILDESHEIMER. He graduated at Strasburg in 1878, and served for one year in the German army. Then, after resuming his studies in Berlin, he went, in 1882, to Paris, where he studied under Prof. DERENBOURG, and attended lectures at the *Collège de France*, the *École Moderne des Langues Orientales*, and the *École des Hautes Études*.

Returning to Germany, he engaged in tutorial and literary work until 1889, when he became Professor of Biblical Exegesis and Oriental Languages at Montefiore College. To his position at Jews' College, Dr. HIRSCHFELD was soon to add that of Lecturer in Semitic Epigraphy at

University College, and since 1898 he has been a "recognized" Teacher of the University of London, which has also created him a Member of the Faculties of Arts and Theology. A Member, likewise, of the Board of Studies in Oriental Languages, he has acted as Examiner in the Final Examinations. In 1901, he was invited by the Syndicate of the Cambridge University to examine the Arabic fragments in the Taylor-Schechter collection.

- The following is a chronological list of his writings:—
- 1878 Jüdische Elemente im Qorān. Berlin, (Doctor's dissertation, University of Strassburg).
 - 1882—87 The articles on "Islām" in *Jahresberichte für Geschichtswissenschaft*, Vol. V—X.
 - 1883 Bemerkungen zu Jehuda Ibn Tibbon's Uebersetzung des Buches Al-Chazari. *Magazin für die Wissenschaft des Judenthums* p. 88—100; p. 172—175.
 - „ Essai sur l'histoire des Juifs de Médine *Rev. Et. juives* VII, p. 167—193; X, p. 10—31.
 - „ Mahdi. *Aus allen Zeiten und Landen*.
 - 1884 Timur nach Geschichte und Sage. *ibid.* p. 765—775.
 - 1885 Das Buch Al-Chazari aus dem Arabischen des Abul-Hasan Jehuda Hallewi übersetzt, Breslau.
 - 1886 Beiträge zur Erklärung des Qorān, Leipzig.
 - 1887 Das Buch Al-Khazari des Abul Hassān-Jehūdāh Hallēwi im arabischen Urtext so wie in der hebräischen Uebersetzung des Jehūdāh b. Tibbon herausgegeben, Leipzig.
 - „ Die zehnte Makame des Jehuda Al-Charisi, frei übertragen. *Beilage zur "Jüdischen Presse"*.
 - „ Die dreissigste Makame des Jehuda Al-Charisi, frei übertragen. *ibid.*
 - 1888 Mittelalterliche Berichte von Arabern über die Slaven (Abstract) *Zeitschrift der Historischen Gesellschaft für die Provinz Posen*, November.

- 1891 The Empire of the Khazars according to non-Jewish Authors (Abstract). *Jewish Chronicle* Feb. 27 (p. 15).
- „ Contribution to the Study of the Jewish-Arabic dialect of the Maghreb. *Journ. Roy. As. Soc.* p. 293—310.
- 1892 Arabic Chrestomathy in Hebrew Characters, with a Glossary, London.
- „ Prolegomena to an edition of the *Divān* of Hassan b. Thābit. *Transactions, Orient. Congress*, London, p. 99—103.
- 1893 “The Spirit of Islām”. *J. Q. R.* vol. V, p. 212—30.
- „ Jewish Arabic liturgies. *J. Q. R.*, vol. VI, 1893; vol. VII, p. 418—427.
- 1894 Assab’iniyya, a philosophical poem in Arabic by Mūsa b. Tūbi, together with the Hebrew version, &c., by Solomon b. Immanuel Dapiera, edited and translated, London, [Report of Montefiore College].
- „ Die Handschriften des Dr. L. Loewe. *Monatsschrift für Geschichte, etc.*, vol. XXXVIII, p. 360—6; 404—14.
- 1895 Kritische Bemerkungen zu Munks Ausgabe des *Dalālat al-Hāirīn*, *ibid.*, vol. XL, p. 404—13; p. 460—73.
- 1896 Remarks on the etymology of Sabbath. *J. R. A. S.* p. 353—59.
- „ “Das Buch der Definitionen,” des Abū Jakūb Ishāq al Isrāili, in der hebräischen Uebersetzung des Nissīm b. Solomon herausgegeben (Steinschneider-Jubelschrift), p. 233 (Hebr.) 131—141.
- 1897 Notiz über einen dem Maimūni untergeschobenen arabischen Commentar zu Esther. *Semitic Studies in memory of Rev. Dr. A. Kohut*, p. 248—53.
- „ Historical and legendary Controversies between Mohammed and the Rabbis. *J. Q. R.*, vol. X, p. 100—116.
- „ Biographie von Salomon Plessner herausgegeben von Dr. Elias Plessner.

- 1899 A Hebrew poem in vindication of the study of philosophy. *J. Q. R.*, p. 138—42.
- 1901 Mohammedan Criticism of the Bible. *J. Q. R.*, vol. XIII, p. 222—40.
- 1902 New Researches into the Composition and Exegesis of the *Qorān*, London, [“Asiatic Monographs”, Royal Asiatic Society].
- 1903 Einige arabischen Gutachten des Abraham Maimūni. [Festschrift zum 70. Geburtstage A. Berliner’s, p. 46—54].
- „ Jewish Conception of the Universe in the Middle Ages. *Jewish Literary Annual* vol. I.
- „ Report on the work in the Arabic fragments of the Cairo Genizah at the University Library Cambridge [Report of Library Syndicate].
- 1904 Descriptive Catalogue of the Hebrew MSS. of the Montefiore Library, London [Reprint from *J. Q. R.*].
- „ Description of the Hebrew MSS. in Catalogue of the library of F. D. Mocatta, p. 424—30.
Many articles in the *Jewish Encyclopedia*, including — Almohades; Almoravides; Arabia, Jews of; Arabic Literature of the Jews.
- 1905 Judah Hallevi’s *Kitāb Al-Khazari* translated from the Arabic with an Introduction.
Thirteen articles in the *Jewish Quarterly Review* on “The Arabic portion of the Cairo Genizah at Cambridge” (in progress).

Dr. HIRSCHFELD’s appointment as Sub-Librarian carried with it the advantage that he already possessed a scholarly familiarity with the contents of the Ramsgate Library, and was exceptionally fitted to arrange and take charge of them in their new quarters. It had been collected with exceptional care and ability by the late Dr. LOEWE and the Rev. Dr.

GASTER, the two successive Principals of the Judith Lady Montefiore College. Thanks to the solicitude of the latter, the best part of the famous library of Zunz was at once acquired for Ramsgate on its being offered for sale by KAUFMANN of Frankfort. This collection was specially rich in books and pamphlets relating to the emancipation of the Jews in Germany. It was well that this literature should find a home in Jews' College, inasmuch as the adjoining library of the late Rev. A. L. GREEN contained an analogous valuable collection of pamphlets bearing on the emancipation of the Jews in England. About 1000 volumes and between 50 and 60 MSS. were retained at Ramsgate. But the remainder of the MSS., now deposited at Jews' College, comprised a magnificent collection of choice treasures, which Dr. HIRSCHFELD proceeded to catalogue and to describe in the *Jewish Quarterly Review*. Among other almost invaluable things in this new addition to the College libraries may be mentioned: — manuscript marginal notes to the *editio princeps* of the "Ralbag" on the Pentateuch, a very rare Machzor of the rite of Montpellier, the Machzor of Avignon, an exceedingly fine manuscript of the Hebrew Bible executed on vellum, belonging to the 14th or 15th century, and distinguished by great correctness; as also a number of illuminated manuscripts and various unica. Liturgy and Talmudica were well represented, and there was the entire autograph collection of the works of SAMUEL MORDECAI GHIRONDI. The Targum to the Prophets and Hagiographa, dated 1846, had belonged to S. D. LUZZATTO. In all, the collection now transferred to Jews' College contained 580 MSS., being twice as many as that of the Berlin Library, and more than either of the library collections at Munich and Vienna.

XVII.

A UNIQUE INCIDENT.

An incident, as gratifying as it was unique, occurred on Saturday February 6, 1897, when the Honorary Officers of the Central Synagogue entertained members of the Council and Staff of Jews' College, together with its Senior Students and a number of its former Students, as an acknowledgment of the services rendered by the Senior Students of the College as Occasional Preachers in Metropolitan Synagogues". The festivity brought together a representative gathering, presided over by the Senior Warden, Mr. JOSEPH PYKE, and including the Chief Rabbi, Sir PHILIP MAGNUS, Mr. Alderman SAMUEL, the Revs. MICHAEL ADLER, B.A., B. BERLINER, JOHN CHAPMAN, F. L. COHEN, DAVID FAY, H. GOLLANZ, M. A., A. A. GREEN, ISIDORE HARRIS, M. A., MORRIS JOSEPH, S. LEVY, B. A., I. SAMUEL, S. SINGER, and E. SPERO, Dr. M. FRIEDLÄNDER, Dr. S. HIRSCH, and Messrs. MANUEL CASTELLO, ALFRED L. COHEN, LEONARD L. COHEN, A. FELDMAN, B. A., ELLIS A. FRANKLIN, D. I. FREEDMAN, B. A., W. KILNER, JOSHUA M. LEVY, B. N. MICHELSON, B.A., ASHER I. MYERS, P. ORNSTIEN, LIONEL E. PYKE, Q. C., CHARLES SAMUEL, JAMES H. SOLOMON, and LEWIS SOLOMON. The many eloquent speeches delivered were worthy of the occasion. But the most impressive feature connected with the function was the special sermon preached by Mr. SINGER at the preliminary Sabbath Morning Service held in the Synagogue. With his accustomed force and skill, Mr. SINGER spoke on the Relations of the Clergy to the Laity. The discourse is too long to reproduce in full, but quotation may be made of its opening paragraph, in which the

preacher gave a graphic sketch of some of the purposes which Jews' College had subserved: —

It is somewhat over 40 years ago that a band of devout and far-seeing men, taking note of the material and intellectual growth of the community, thought it well to make provision for the religious needs of coming generations, and established Jews' College as a training college for Jewish ministers and teachers. Among them, or shortly to join their ranks, were — to recall only a few names, and those of men already gathered to their fathers — the late revered Chief Rabbi, who watched over the Institution and its students with a solicitude truly paternal, Sir MOSES MONTEFIORE, GEORGE JESSEL, JACOB FRANKLIN, BARNETT MEYERS, JOSHUA ALEXANDER, HENRY SOLOMON, MICHAEL HENRY, Dr. LOEWE, the first Principal of the College, BARNETT ABRAHAMS, his successor in this office, a man of rare gifts of mind and heart whose untimely death left Judaism distinctly poorer, and AARON LEVY GREEN, a name never to be remembered in this holy place without the double tribute of our sorrow and our veneration. Before that time the clergy were either trained abroad and drawn direct from foreign lands, or they consisted of men who, as in certain notable instances, by strenuous self-education fitted themselves for the offices they filled, or, as in other and, I fear, more frequent cases, filled offices for which they never were, and never could be, fitted. Since the establishment of Jews' College a gradual change has been brought about in the *personnel* of the Jewish ministry; a larger number of the regularly-appointed clergy, whether in the metropolis, the provinces, or the colonies, have been supplied from Jews' College than from any other source. They are to be met with in almost all English-speaking lands, and among diverse schools of religious thought. The Institution, though not very widely supported, has had some staunch and generous friends, as well as zealous and distinguished teachers, through whose devotion, sustained to this very hour, it has been enabled uninterruptedly to carry on its holy work. There are signs that its efforts are growing in public appreciation, and the present occasion on which, by the courteous consideration of the authorities of this Synagogue, so many representatives of the clergy and laity have been invited here, is designed in recognition of the usefulness of the work done by Jews' College.

XVIII.

ENLARGED SUPPORT AND COMMENSURATE RESULTS.

Apart from its union with Montefiore College, the history of Jews' College during the last few years of its occupancy of Tavistock House presents several facts of interest and

importance. The Council of the United Synagogue happily reverted, in 1896, to its original grant of £200 a year to the funds of the College. The reference of the Executive Committee to the Council on which this action was based was to this effect: —

The position of Jews' College formed the subject of important reports to the Council in 1877-8, when it was decided to contribute a sum of £200 a year to the funds of the Institution. This contribution was commenced in 1879, and continued to the year 1887, when it was reduced to £100. It is now sought to have the amount of the contribution of £200 per annum reinstated, and the council are reminded that this sum was originally fixed upon by a Special Committee after careful and deliberate consideration of the circumstances and claims of Jews' College. Without entering fully into the merits of the case, it may be stated that it is to the interest not only of the United Synagogue, but of the whole community of English-speaking Jews, that Jews' College should be properly and adequately maintained. It is urged that many capable and earnest men have been trained within its walls, that these men are doing good suit and service to the community, and that it is the duty of the United Synagogue to assist the Jews' College at a time, like the present, when it is in sore need of financial help.

In the same year, the West London Synagogue of British Jews resumed the grant of £50 which it had made on a former occasion, in 1887, but had not since repeated.

At the end of 1896 the Rev. Dr. ALBERT LÖWY celebrated his 80th birthday. To mark the occasion his family established a biennial prize of £10, "to be awarded to the most meritorious student of Semitic languages, and to be called the ALBERT LÖWY Prize".

Yet another gift has to be recorded about this time. Mr. F. D. MOCATTA presented to the College the historic picture by SOLOMON HART, R.A.: "MANASSEH BEN ISRAEL before OLIVER CROMWELL", which had belonged to the late Sir JULIAN GOLDSMID. There being no Mocatta Museum in those days, the Council, in accepting the gift, might well express their feeling "that no more appropriate resting-place for this unique picture could be found than the walls of the

College", and indulge the hope "that Mr. MOCATTA's generous example may be imitated by other friends of the College interested in the preservation of objects of artistic and literary interest to the Anglo-Jewish community".

In 1898 the College received an additional scholarship, of the value of about £15 per annum. It was endowed by the will of the late MICHAEL SAMUEL (a brother of CHARLES SAMUEL), who died in 1891, and bequeathed £500 to the College, payable on the death of his widow. This was followed in the next year by the foundation of the JACOB A. FRANKLIN Scholarship, of the value of £30 a year. It was established by the Trustees of the JACOB A. FRANKLIN Fund. And Mr. CHARLES SAMUEL, Mr. CLAUDE MONTEFIORE, and Mr. DAVID DAVIS, of Blackheath (the original promotor of the College Endowment Fund), were, at the same time, giving constant additional proofs of their generous interest in the welfare of the College.

One more benefaction remains to be noticed here. In the spring of 1897 Mr. HERBERT BENTWICH (who became Honorary Solicitor of the College in 1898) organized a Pilgrimage to Palestine. Mr. DENNIS E. SAMUEL offered the College £50 to defray the expenses of a student to join the Pilgrimage, and Mr. A. FELDMAN, B. A., was the promising Collegian selected by the Council to receive Mr. SAMUEL's benefit.

Meanwhile, in the progress of its *alumni*, their academical distinctions, and their ministerial appointments and usefulness, the College was producing results commensurate in every respect with the enlarged support which it was receiving. The Rev. S. LEVY, B. A. and Mr. A. FELDMAN, B. A., had become the first "Fellows" of Jews' College, in 1896. A couple of years later, the Rev. M. HYAMSON, B. A., L. L. B., and Mr. FELDMAN received the Rabbinical

Diploma from the Chief Rabbi — a notable distinction which fitted them for the high position they were subsequently called to fill. At University College, Jews' College men were obtaining more than their full share of certificates and prizes, and among others, Mr. A. WOLF was gaining honours in Philosophy which proved an earnest of the brilliant academic career that awaited him in the near future. Having become a Fellow of Jews' College (with Mr. B. N. MICHELSON, B. A.) in 1899, and an M. A. of the University of London, Mr. WOLF received one of the Sir MOSES MONTEFIORE Studentships to enable him to proceed to the University of Cambridge, and there to continue his studies in Mental and Moral Philosophy.

These Studentships — two in number — were awarded out of the annual subvention received from the Judith Lady Montefiore College, and while they enabled students to complete their studies at other Universities, they were also instrumental in attracting students *from* other Universities. One of the first-fruits of the Montefiore endowment was a Studentship awarded to Mr. M. SIMON, B. A., Scholar of Wadham College, Oxford, who, having taken a brilliant degree, entered Jews' College to train for the Ministry.

And past students of the College were also distinguishing themselves in various ways. In the Report for 1899, the Council hear "with special pleasure of the success of the Rev. HERMANN GOLLANZ, M. A., in gaining the distinguished degree of 'Doctor of Literature' of the University of London. He is the first Alumnus of the College, and the first Jewish graduate of the University to whom has been awarded this high academical distinction, and the Council offer to him their warmest congratulations upon its achievement".

A large number of *alumni* were being appointed about this time to ministerial posts. In 1895, the Rev. S. LEVY, B. A., became Minister of the New Synagogue, Great St. Helen's, and Mr. J. ABELSON, B.A., and Mr. Z. LAWRENCE were elected Ministers at Cardiff and Newport respectively; the Rev. D. WASSERZUG, B. A., having been translated from Cardiff to Port Elizabeth. In the following year, Mr. D. I. FREEDMAN, B. A., was selected Minister of the rising Congregation of Perth, Western Australia. In 1897, Mr. GERALD FRIEDLANDER became Minister of the Western Synagogue, St. Alban's Place; and in 1898 Mr. G. LIPKIND, B.A., went as Assistant Minister to the Brighton Congregation, and Mr. W. LEVIN was elected Minister of the North West London Synagogue. The Report for the following year reports the appointment of the Rev. A. FELDMAN, B.A., to the post of Minister of the New Dalston Congregation, of the Rev. B. N. MICHELSON, B. A., to the Ministry of the Newport Congregation, and of the Rev. M. I. COHEN, B. A. to that of the Bulawayo Congregation. In the same year Mr. A. WOLF, M. A., (now Minister of the Manchester Congregation of British Jews) was nominated to the position of Lecturer on Philosophy at University College, London.

It was in the year 1898 that the Council took an important step in the interests of the United Synagogue and the community. It proposed a scheme by which facilities should be granted to students who were Fellows of Jews' College to engage in communal East End work. The work was to comprise the visitation of the poor, attendance at meetings of the Overseers of the United Synagogue, the delivery of sermons in the East End of London, attendance at sittings of the Beth Din, acting as managers of Board Schools and Religion Classes, and assisting in the work of supervising Boys' Clubs, and similar organizations. The proposal was ac-

cepted with modifications by the United Synagogue, and led to the employment of Jews' College "Fellows" who had not yet obtained definite ministerial appointments in East End ministerial work.

For some time previous to this the growing complexity of the various theological and secular examinations which the students of the College were required to undergo had rendered necessary an enquiry into the general scheme of education imparted at Tavistock House and University College. A strong Sub-Committee was formed, under the chairmanship of Sir PHILIP MAGNUS, to consider the entire question. The Committee made various recommendations to the Council, which were adopted, chief among which was the appointment of a new official, to be styled the "Senior Tutor", who was to superintend the secular studies of the students. Mr. ISRAEL ABRAHAMS, M. A., was, in 1899, appointed to this post. Since 1893 Mr. ABRAHAMS had taught Homiletics, in succession to the Rev. MORRIS JOSEPH, and he continued to act in this capacity until his retirement from the teaching staff, in 1903.

XIX.

THE QUESTION OF REMOVAL.

In March, 1895, the question of removing the College from Tavistock House was first brought before the Council. The position of Honorary Architect was now held by Mr. DELISSA JOSEPH, a member of the Council and a former pupil of the College School. He succeeded Mr. LEWIS SOLOMON, who had taken over the office of Honorary Architect from its first holder, Mr. NATHAN S. JOSEPH. Mr. DELISSA JOSEPH called the Council's attention to the unsatisfactory condition

of the building, and moved and carried a resolution to the effect: —

That in view of the fact that the lease of Tavistock House will expire at Michaelmas 1897, it be referred to a Special Committee to consider and report to the Council: —

(a) As to the present condition of the structure, and as to the liability for the repairs at the end of the two years and a half.

(b) As to the desirability of at once undertaking the repairs so that the Principal and Students may have the enjoyment and comfort of them during the remainder of the term.

(c) As to the provision of accommodation at the expiration of the lease.

The Special Committee, afterwards denominated the "Building Sub-Committee", consisted of the President, the Treasurers, the Hon. Secretary, the Hon. Architect, Mr. ASHER I. MYERS, and Mr. L. L. ALEXANDER; Mr. M. N. ADLER being subsequently added to their number. Having ascertained that Tavistock House would probably be demolished at the expiration of the lease, the Committee recommended that the building should merely be put into temporary repair, and that steps should be taken to acquire other premises when Tavistock House was no longer available. The question whether Jews' College should then remain in London or be transferred to Oxford or Cambridge was carefully debated, with the result that the Committee recommended its retention in London, "in the vicinity of University College". The Committee favoured "the idea of a comprehensive building scheme with moderate and suitable provision for residence for such Students as would desire to avail themselves of it". At the same time, Mr. DELISSA JOSEPH was asked to obtain particulars of suitable buildings in the West Central district, or available sites for building.

And now ensued a period of no little anxiety for the Building Committee and the Hon. Architect in their search for suitable premises and their endeavour to keep Tavistock

House in tenantable repair until such time as they should be ready to vacate it. The proposal to build had soon to be abandoned, and though the problem was thus simplified it was still beset with difficulties. An offer to purchase some premises in Gower Street, in close proximity to University College, was declined. Meanwhile the Committee had taken the wise precaution of obtaining from the Duke of Bedford an extension of the lease of Tavistock House, and thus the danger which at one time threatened the College of being houseless was averted.

Beyond this, little progress appears to have been made until April 1897, when it became known that the Jewish High School for Girls, in Chenies Street, was to be discontinued. It was suggested to the Council that these premises might be available for the College. They were duly examined and found suitable, and to enable the College to acquire them Mr. CHARLES SAMUEL generously proposed to purchase the leasehold for a sum of £4,100, besides bearing the expense of investigation and transfer. Mr. SAMUEL had been led to believe that this sum would be accepted, but a higher bidder came forward who ultimately offered an amount of more than £5000, which "Mr. SAMUEL was advised was in excess of its value". So the negotiations failed; but the College, so far from losing, derived an unexpected benefit from its disappointment, for Mr. SAMUEL, realizing the difficulty of obtaining premises, now decided (June 1898) to present the institution with £5000, to be invested for the purchase of any suitable building that might hereafter be available. The grateful sentiments with which the Council received this benefaction found expression in the following resolution: —

That this Council have heard with feelings of profound gratitude that Mr. CHARLES SAMUEL has made to the Institution the munificent gift of

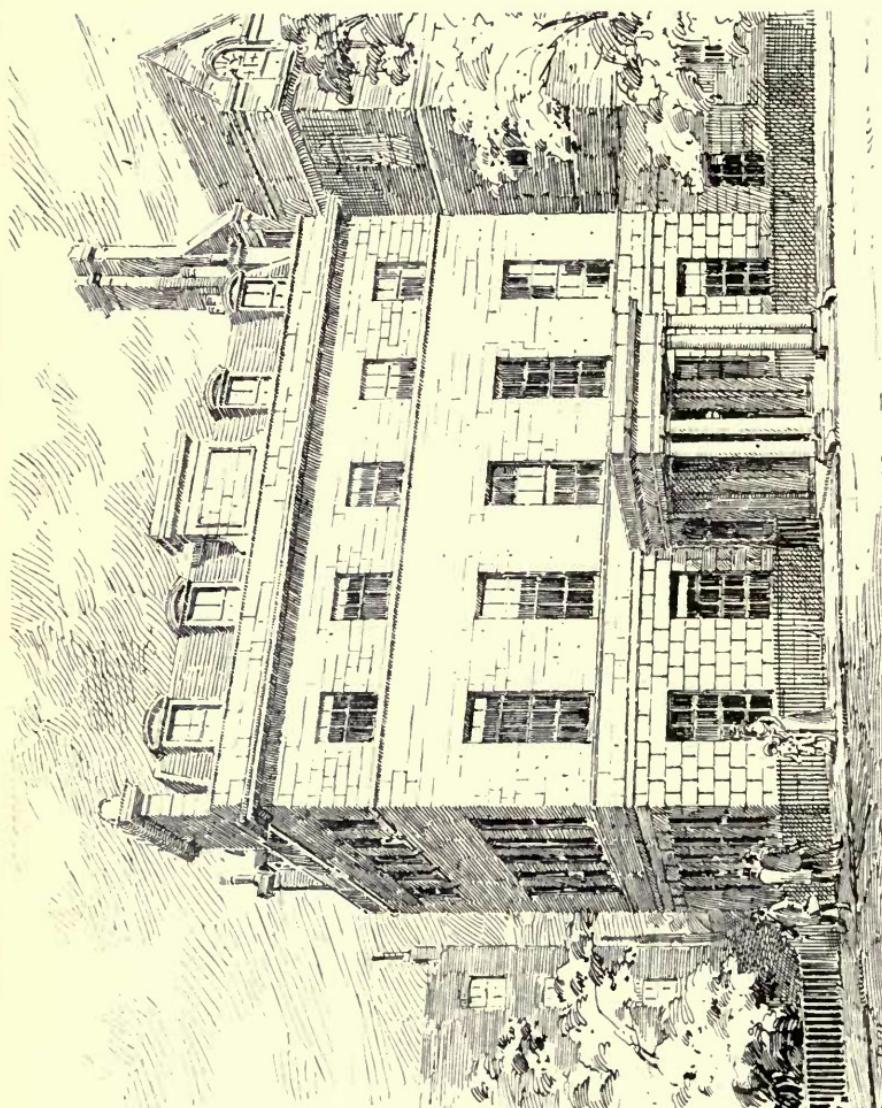
£5000 for the purpose of obtaining new premises for the work of the Institution.

The Council are mindful that this is but one of a long series of generous acts for which the Institution is indebted to the bountiful generosity of Mr. SAMUEL, who has been its devoted friend and supporter, and its help in the hour of need, ever since he became associated with the work of the College.

The quest for a College-house had to be begun anew; but, provided as they now were with the sinews of war, the Building Committee could face the future with confidence. Sooner or later something suitable would present itself, and this happened even earlier than could have been expected. Within the next few weeks Mr. ASHER MYERS learnt that the premises of the Presbyterian College in Guilford Street and Queen Square were about to be disposed of in consequence of the impending removal of that institution to Cambridge. Here was the ideal habitation for which the Building Committee had been searching, and they lost no time in securing the option of it. Eventually the premises were acquired on a 50 years' lease from Michaelmas 1899, at a cost of £4,000 and a ground rent of £150, the Council undertaking to expend a minimum sum of £500 on improvements and repairs. It now only remained for the College to obtain a further extension from the Duke of Bedford of the tenancy of Tavistock House to March 25, 1900, by which time Queen Square House would be ready for occupation; and this concession was readily granted.

From an Etching lent by Mr. Delissa Joseph.

QUEEN SQUARE HOUSE



PART III.

THE COLLEGE IN QUEEN SQUARE.

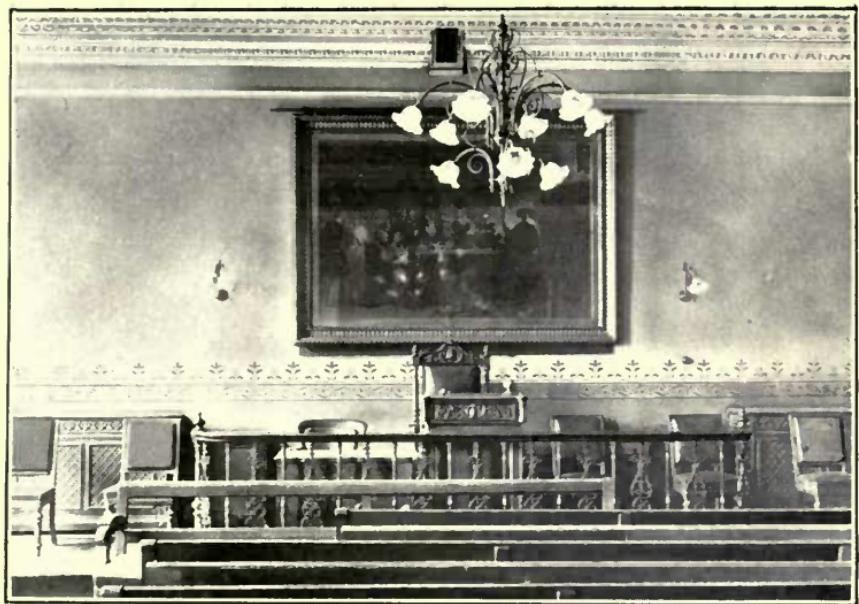
I.

QUEEN SQUARE HOUSE.

If Tavistock House was rich in literary and historical memories, these were not to be compared to those which clustered around Queen Square House. Built in the reign of Queen Anne, at a time when Queen Square enjoyed an uninterrupted view of the heights of Hampstead and Highgate, and standing in one of the centres of eighteenth-century fashion, the house was the abode and resort of many a by-gone celebrity. At one time, as we learn from the scholarly researches of Mr. A. HENRIQUES VALENTINE, himself a former student of Jews' College, it was the abode of "Dr. JOHN CAMPBELL, the gentle and accomplished biographer and historian, who collected the wits, the beaux, the writers, the artists and the scientists round him in Queen Square, in the same way, and the same time, as Sir JOSHUA REYNOLDS was doing in Leicester Square". Foremost among those who were in the habit of assembling here was the great lexicographer, Dr. JOHNSON, who, as his faithful BOSWELL tells us, used to go pretty often to CAMPBELL's on a Sunday evening. Thus,

more than 125 years ago, did the hospitable author of "The Lives of the Admirals" set the example of those literary and social Sunday evening gatherings with which, in our own day, the traditions of Queen Square House have been worthily sustained. For a time, no less a personage than GEORGE III lived here, in the care of his physician, occupying a room on the left hand side of the hall overlooking Guilford Street. The next person of note to inhabit Queen Square House was Chief Baron POLLOCK, and his immediate successors were the trustees of the Presbyterian College, by whom it was occupied for a period of nearly thirty years.

This was the building which had now to be adapted to its new use as a Jewish Theological College, from the plans prepared for the Building Committee by Mr. DELISSA JOSEPH. A sum of £1600 was expended in the necessary alterations and repairs. On the ground floor were arranged the Principal's residence and the A. L. Green Library. The large Lecture Hall, on the first floor, was provided with a sliding partition, to adapt it to gatherings of various sizes. Adjoining this was a Students' Class Room and the Senior Tutor's Room. On the second floor were the other Class Rooms and the Masters' and Students' "Common Rooms", and above that the Science Laboratory, which Mr. CLAUDE MONTEFIORE was equipping as a "moving-in" present to the College — an example of generosity which other friends of the institution — Mr. ALFRED L. COHEN, Mr. JAMES H. SOLOMON, Mr. HERBERT BENTWICH, Mr. LIONEL L. ALEXANDER, Mr. HARRY R. RICHARDSON, Mr. D. GESTETNER, and Mr. CHARLES MONTAGU — were not slow to follow. Not the least useful of these gifts was the apparatus for indoor and outdoor physical exercise provided by Messrs. SOLOMON and ALEXANDER, a portion of the basement



LECTURE HALL—VIEW OF THE DAIS



THE A. L. GREEN MEMORIAL LIBRARY

having been converted into a gymnasium, while the ground in Queen Square fronting the College was laid out as a tennis-court.

The removal of the libraries from Tavistock Square to Queen Square, the furnishing of the new rooms, and the countless matters of detail to be settled in connection with the change of habitation involved a considerable amount of labour, which was cheerfully undertaken by Mr. ASHER I. MYERS, Chairman of the Library Committee, and the member of the Council and of the Building Committee whose keen attention to the affairs of the College had led to the discovery of Queen Square House. The Council's appreciation of Mr. MYERS' services was embodied in the following Resolution: —

Resolved that the warmest thanks of the Council be tendered to Mr. MYERS for the extraordinary amount of devoted attention which he has given to the removal to the present premises from the time of the earliest negotiations until the day of inauguration.

It now only remained to make arrangements for the formal opening of the new premises. It was resolved that this should take place on the same day as the prize distribution — May 6, 1900. And the gentleman to whom the honour naturally fell of presiding on the memorable occasion was Mr. CHARLES SAMUEL.

II.

THE INAUGURAL CEREMONY.

Never has Jews' College witnessed a more imposing function than that which marked the formal inauguration of Queen Square House as its new abode, on Sunday afternoon, May 6, 1900. The great Lecture Hall, one of the finest of its kind, was thrown open to its fullest extent and crowded

to its utmost capacity. An assemblage of past students, hailing from all parts of the United Kingdom, and wearing for the occasion their academic or clerical robes, lent distinction to the scene. The fine picture of "Manasseh ben Israel Pleading before Cromwell" which now hung above the lecture daïs, and behind the Presidential chair, seemed, as it reflected the rays of the afternoon sun, to light up in glorious harmony with the purpose of the representative gathering. For such labours as the famous Dutch Rabbi had striven to accomplish Jews' College was training its *alumni*, amidst the inspiration of new and elevated surroundings.

The appearance on the platform of the Chief Rabbi, Mr. CHARLES SAMUEL, Sir JOSEPH SEBAG-MONTEFIORE, and the other members of the Council, Dr. FRIEGLÄNDER and his teaching staff, was the signal for commencing. The proceedings began with the Afternoon Service, read by the Rev. S. SINGER, and the recital of appropriate passages from Scripture by the Rev. JOHN CHAPMAN. The Chief Rabbi delivered the Opening Address — a stimulating utterance which, like that with which the late Chief Rabbi had inaugurated the College in Finsbury Square forty-five years previously, deserves to be recorded in these pages: —

My Dear Friends, — I bid you a cordial welcome to the new home, which Jews' College now owns, thanks to the rare munificence of our valued friend, the Chairman of this day, whom we warmly congratulate on his recovery from sickness, thanks also to the untiring and devoted aid given without stint by our friend, Mr. ASHER I. MYERS, from the very moment that the project of removal was first mooted, down to this day. To these tried friends in the hour of need we offer the tribute of our grateful thanks. And, as we look upon this fair building, with its stately hall, its fine library, its convenient class and common and meeting rooms, its comfortable apartments, its appliances for the study of science and for physical exercise, verily both teachers and students may justly exclaim: "The lines have fallen unto us in pleasant places, yea, we have a goodly heritage". In one of the fairest spots in the Scottish Highlands, on the summit of a steep hill, a seat has been

placed with the inscription: "Rest and be thankful". This legend does not voice the sentiments which inspire the members of the Council, nor, I hope, anyone who is connected with Jews' College. We are thankful, but we do not mean to rest. Advance, progress, improvement, is the burden of our thoughts and of our prayers. I do not propose touching upon the history of this institution. Such sketch will come more appropriately from the lips of our Chairman. For we are all cognizant of the purpose for which my revered father and predecessor founded this College, to train young men of promise to become worthy ministers of religion and teachers of the Word of God, men to whom the community can look for spiritual guidance, for religious admonition and moral instruction, for intelligent aid in the administration of our schools and charities, for improvement in the condition of our poor, men who will not merely occupy but fill the pulpits of our synagogues, men, in fine, who will be representatives of the **בני הנביאים**, the Sons of the Prophets of olden time, who, by the intensity of their devotion and the power of their religious enthusiasm, will enkindle a similar sympathy and fervour in the hearts of their flock, who will cause the Judaism they profess to be understood, loved and prized. And to secure this end the founders required that the students who proceed from this College should, in some measure at least, be abreast of the knowledge of the day, and have drunk deep of the well-spring of Biblical and Rabbinic learning. To some degree this College has fulfilled its function during the 44 years of its existence. It has sent forth a number of gifted and earnest men to minister to Hebrew Congregations, not merely in the metropolis but also in the provinces, many of whom have, at considerable inconvenience, joined us to-day, and to whom we offer our affectionate greeting. And we have also sent forth Ministers to the scattered congregations in the Colonies and Dependencies of this great Empire, knitted as these are to us by a bond which passing events are rendering stronger day by day. The task devolves upon us efficiently to continue this function. But we cannot disguise the fact from ourselves that the duty becomes more complex and difficult year after year. It is universally recognized now that a minister of religion should possess the *cachet* of culture indicated by an academic degree. But the examinations of the London University are continually increasing in severity, and the problem that perplexes us more and more is the question, How are the students to find the necessary time for their theological studies, while preparing to undergo the searching tests of the University Examiners? It is to be hoped that the establishment of the new Teaching University of London, which will be signalized as an accomplished fact by the presence of the Prince of Wales at the Imperial Institute on Wednesday next, will assist in the solution of this problem, and that theological knowledge may hereafter reckon as a factor in graduating. But whether we are affiliated to the London University or not, you may be assured that we shall strain every nerve to improve the methods of instruction within these walls, to raise its tone, to infuse life, intelligence and energy into every branch of study, so that the teaching may

rise to the standard of University teaching. And in this consummation so devoutly to be wished for, I am certain that we shall meet with the heart-whole cooperation of our veteran Principal, of the newly-appointed Senior Tutor, and of the members of the teaching Staff. But especially and pre-eminently we need the single-minded devotion, the whole-hearted earnestness, of our pupils and students. I fully admit that the work demanded of you, my friends, is severe. Both here and at University College you have to be disciplined in the exercise of exact thought; you have to acquire the art of fixing attention; you have to be trained in the power of concentration, of order, and arrangement. Now and again in the quest of knowledge you have to traverse dull and seemingly barren stretches of road. But nothing is more requisite to ensure genuine success in life than such patient, plodding drudgery. If you refuse thus to apply your mind, if you grow impatient, you had better at once relinquish the idea of entering the ministry. *Aut discere, aut discedere.* "Either learn or depart". This must henceforth become the rule that regulates every department of the College. Do not be satisfied with mediocrity. We want you to emerge from these walls scholars, not smatterers, not inflated with foolish conceit, that sure sign of mental poverty, but, as it behoves learners throughout life, filled with a spirit of true modesty, genuine courtesy, and gentle bearing, ever mindful of the wise saying, "Manner makyth man". But to constitute a minister it is not sufficient to be a scholar and a gentleman, however important these requisites are. You must be inspired with a high enthusiasm for your calling, and feel that it is the noblest and most congenial vocation you could embrace. And, indeed, what career can be grander and more glorious than to become fellow-workers with God in securing the immortality of Judaism, to spend yourselves in training souls for heaven, in holding out a brother's strong hand to guide and support the frail and erring, in strengthening with the force of your earnestness and the sympathy of your experience the strivers after a true and virtuous life? The question is sometimes asked, Who are the most dangerous foes of Judaism? The answer is readily given: Why, of course, anti-Semites. No, they are not our worst enemies. Bad Jews! Here we come nearer the truth. But the worst enemies, undoubtedly, are bad ministers, who have no real love for their calling, who enter upon it from low and unworthy motives, for the stipend they may earn and the living they obtain, who, in the trenchant words of Scripture, "Crouch for a piece of silver and a morsel of bread, saying, Put me, I pray thee, into one of the priests' offices that I may eat a piece of bread". From such unworthy clerics may Heaven deliver us! One of the chief functions of your ministration will be that of preaching. Some aid and stimulus for the due performance of this duty you will receive within these lecture rooms. But neither the highest ability in the writing of essays, nor the most perfect elocution, will qualify you as preachers. You have heard of the young artist who begged JOSHUA REYNOLDS to tell him how he mixed his colours. "With brains", was the reply. For your pulpit deliverances brains and hearts are required. If you would win souls for God, if you desire to enkindle in

the hearts of your hearers a more devoted loyalty to their faith, a striving for things noble, manly and true, the sacred fire must burn in your own souls, your hearts must be aglow with enthusiasm. It is the preacher to whom people listen, not his discourses. They will read *you*, not your sermons. Men may admire cleverness, they are only moved by sincere piety. They praise eloquence; they are induced to act by sympathy. If, as a writer quaintly puts it, you preach cream and live skim milk, your ministry will prove a dead failure. Only if the priest be a messenger of the Lord of Hosts will they seek the Law at his mouth. One word in conclusion. Ordinarily at these ceremonials an appeal is made for contributions. Although even the signal generosity of our Chairman, the munificence of the Trustees of the Judith, Lady Montefiore Endowment, and the welcome aid of the United Synagogue have not entirely dispelled all pecuniary anxieties, yet it is not for monetary aid that I would plead this day. I ask not for funds, but for lives. I would ask you, Fathers and Mothers of Israel, to recognize that there is no higher, no nobler vocation to which your sons can dedicate themselves than to become teachers of religion, none which offers richer opportunities for usefulness, none in which the cause of Judaism can be more zealously served. And although the chances of preferment be but small, though neither prebendal stalls nor episcopal sees await the young aspirants for the ministry, yet no one who has embraced this calling from pure motives has ever regretted his choice. He will never be doomed to lament: "I have laboured in vain, and spent my strength for nought. For his work is with his God, and his reward with the Lord".

In conjunction with this address must be reproduced the speech of CHARLES SAMUEL, the hero of the day, whose simple words the importance of the occasion and the circumstances in which he was invited to take the chair combined to invest with a profound interest. Mr. SAMUEL spoke as follows: —

Ladies and Gentlemen, — When I was invited by the President and Council of Jews' College to take the chair at the public ceremony for the opening of these new premises, I felt at first an intense reluctance to yield to their flattering request. Speech-making has not been greatly in my line. Perhaps I have been all the more appreciated on that account. I did not wish to do anything to forfeit the kindly feeling which so many of my friends here assembled are pleased to entertain towards me. But I was so persistently assured by those whose advice I value that if I did not occupy this place on the present occasion there would be something defective about to-day's proceedings, that I felt I ought not simply to consult my own tastes and likings in such a matter. If the choice really lay between a de-

fective start in the inauguration of Queen Square House and a defective speech on my part, I could not hesitate long. For, ladies and gentlemen, I confess I love Jews' College, and what will one not do for a cause one really loves? Now my interest in this institution is not of yesterday. Ever since I have given any thought to questions affecting the welfare of our community, I have been on the side of those who believe that nothing will so much tend to the preservation and spread of a Judaism, at once sound and enlightened, among ourselves, and nothing will so greatly contribute to raise the Jewish people in the esteem of their neighbours as a zealous and cultured clergy, a clergy who deserve the confidence of their community and are capable of inspiring others with high and noble ideals. Of course, something more is needed to achieve such a result than merely wishing for it. To build up a good Jewish clergyman is a long and costly process. He himself must bring a certain amount of natural aptitude, much industry, and a great love for his calling — the most sacred of all pursuits — but he requires, in addition, many years of varied and arduous training, and during all these years he must be supported in a respectable fashion, and the cost of this it is only fair that the community should chiefly bear, especially as most of the candidates for the ministry are not in a position to do so themselves. For my part, I regard it as one of the greatest privileges of my life to have been blessed with the means of rendering some little help to the great and sacred cause which this institution represents. The history of Jews' College is closely bound up with the history of the Anglo-Jewish community. The original suggestion of a plan for establishing a Training College for Jewish Ministers and Teachers emanated from the late Chief Rabbi, Dr. NATHAN MARCUS ADLER. Ever since his entry upon the Rabbinate the idea had occupied his mind. It began to shape itself at a public meeting in Old Sussex Hall, convened by the Chief Rabbi, and presided over by Sir MOSES MONTEFIORE, in 1852. Men like Mr. (afterwards Sir GEORGE) JESSEL, the Rev. AARON LEVY GREEN, who from the first rendered most valuable help as Honorary Secretary, M. H. PICCIOTTO, JOSHUA ALEXANDER, JOSEPH ZEDNER, JACOB FRANKLIN, SAMPSON LUCAS, HENRY SOLOMON, SAMPSON SAMUEL, A. H. HART, and others, backed it up by their eloquence and influence, some of them with an enthusiasm which never dwindled to the end of their days. However, it was not till 1856 that matters were sufficiently advanced to justify the opening of Jews' College and Jews' College School in Finsbury Square. Difficulties had to be encountered upon which I will not dilate, and I pass to the time when the School as distinguished from the College was, I think very wisely, given up, and the local of Jews' College transferred from Finsbury Square to Tavistock House, a more desirable situation, being close to University College. But I must not forget to recall such names as BARNETT MEYERS, HENRY KEELING, MICHAEL HENRY, LEWIS EMANUEL, Sir BARROW ELLIS — to mention only a few names, and those of men who have passed away from the scene of their labours, and to whom with the rest we ought to give to-day the tribute of

our grateful remembrance. I would like to express our obligation to the many friends who fortunately are still with us. My strength and your time do not permit me to go through the list. My brief survey, however, would not only be incomplete, it would be unjust, if I did not refer to our honoured President, the Chief Rabbi, to whom I know this College is as dear as it ever was to his father, and who has shown such an untiring and high-minded zeal in watching over the interests of the institution. Then there are the respected representatives of the ancient Sephardi community, Sir EDWARD SASSOON, Sir JOSEPH SEBAG MONTEFIORE, Mr. JOSHUA LEVY and others, as well as those of the West London Synagogue, Sir PHILIP MAGNUS and Mr. CLAUDE MONTEFIORE, one of the staunchest supporters of the College — to all of whom we are heavily indebted. The Rev. JOHN CHAPMAN, a former student of the College, has put us under great obligations by his services as Honorary Secretary. And there is one other gentleman I cannot be silent about, but for whom, in all human probability, we should not be where we are to-day. When two or three years ago we received notice to quit Tavistock House, we knew not where to turn for a habitation. Our choice of a home was restricted by the necessity of being near University College. Then it was that Mr. ASHER MYERS scoured the whole district, and while the rest of us were beginning to despair, his keen eyes and indomitable perseverance succeeded in discovering these most convenient premises, which he has since then also laboured to render as perfect as possible for the object for which they are intended. Of these premises, the class rooms, the common rooms, the masters' rooms, the libraries, the opportunities for physical exercise and recreation, and so forth, I will say nothing. You can, ladies and gentlemen, inspect all these things for yourselves, and most welcome you are to do so. As to the officers of the College, the Principal and the members of the staff, no words of mine can sufficiently express what the Council owe to them. Since its establishment the Institution has been under the direction of three heads successively, Dr. L. LOEWE, who was appointed the first Head Master; the Rev. BARNETT ABRAHAMS, Dayan of the Sephardi congregation, whose lamented death at the age of thirty-three was a calamity to Anglo-Judaism, and whose scholarly son, himself trained at the College, has recently been appointed to the responsible post of Senior Tutor; the present Principal, our dear and honoured friend, Dr. FRIEDLÄNDER. He is now in the 37th year of his office, and has grown not grey but white in the service of the Council. I am but expressing the sentiments of all here present, and of multitudes elsewhere, when I say that Dr. FRIEDLÄNDER, by his many years of faithful and devoted labours, has earned the gratitude not only of the Council and supporters of the institution, and of many generations of students, but of the entire community, who are reaping and will continue to reap the main benefits of his teachings and exemple. To my mind the most gratifying feature of this institution is that, by training ministers and teachers of all sections of the community, it helps in a manner to unite all sections. From its very inception there was a cordial understanding and co-operation

between the German and Portuguese branches of Anglo-Jewry. I read, for instance, with great interest the other day, in the original minutes of Jews' College, under date 31st October 1852, a resolution that the Hebrew instruction was to be adapted to the practice as well of the Spanish and Portuguese as of the German Congregations. That good understanding has been cemented since by the splendid public spirit of the ancient community of Sephardim. The use to which year by year they put a considerable part of Sir MOSES MONTEFIORE's great legacy is most materially helping the cause we have all unitedly at heart. Similarly we are indebted to the United Synagogue and to the West London Synagogue of British Jews, to Messrs. ROTHSCHILD and others for substantial annual contributions. But beyond mere financial considerations, I would place the weight and wisdom, the breadth and comprehensiveness of view, which the honoured representatives of the various bodies lend to the deliberations of the Council. We hear a great deal in these days about the Federation of the Empire. Now the Jews of the Empire are a respectable fraction of the general population, and in providing the Colonies with ministers trained at this College, as from the Report just issued you will find we do, do you not think we may be said in our humble way to promote the union of the Empire? Indeed we are happy to have been of service to the English-speaking communities outside the Empire, for there are several congregations in the United States where former students of the College are ministering with marked success. I have already to be grateful to Providence that I am permitted to witness this day the realization of a hope I have long cherished. Yet I confess I have another wish at heart, and that is that I may be spared to see all the means and forces available among us for the training of Jewish ministers concentrated in a single organization, so that the best results may be produced for the community at large with the least amount of waste in any direction. Jews' College and Judith Lady Montefiore College are one in work and will. Add to them Aria College, and you have "the threefold cord that shall not quickly be broken". This is what I ardently long for. But it is my duty to tell you, in case you should not have noticed it, that I am getting on in years, and if I am to behold this most desirable union, then I must warn you that there is no time to be lost. But, ladies and gentlemen, whatever others choose to do or leave undone, while I have life my interest in Jews' College will not slacken. I believe it is doing a great, a vital, an absolutely indispensable work. I believe also it is capable of immense development, and destined to become a mighty instrument for the uplifting of the whole community. We have joined in prayer that God's blessing may rest upon our undertaking. Let me appeal to all to whom the Jewish faith and the Jewish name are dear, to our brethren here and elsewhere, to the Council, to the Staff, to the students, old and young, to do what in their power lies to deserve the blessing for which it is surely our duty to labour as well as to pray.



CHARLES SAMUEL

One other memorable feature of this function remains to noticed. A congratulatory letter to the Chief Rabbi from M. ZADOC KAHN, Grand Rabbin of France, was read. The Grand Rabbin wrote: —

Paris, le 1ier Mai, 1900
17 Rue St. Georges

Cher Monsieur et Honoré Collègue,

Notre ami Monsieur ALFRED L. COHEN a bien voulu m'informer que dimanche prochain 6 Mai aura lieu à Londres l'inauguration solennelle du nouveau local du Jews' College. Je tiens à m'associer de loin à cette belle fête qui marquera une date importante dans l'histoire du judaïsme anglais, et à vous exprimer les sincères souhaits que je forme pour la prospérité de votre grande école d'études sacrées, de science rabbinique. Le "Jews' College" a déjà derrière lui un passé des plus honorables puisqu'il peut revendiquer comme siens la plupart des Ministres de Dieu qui honorent la chaire israélite en Angleterre et contribuent, pour leur part, aux progrès de la science juive. Grace à votre puissante impulsion, et sous la direction de l'homme éminent que vous avez la bonne fortune de voir à sa tête, il va entrer à présent dans une nouvelle et brillante phase de son existence, mériter de plus en plus les sympathies nombreuses qui l'entourent, et justifier toutes les espérances qu'il inspire au judaïsme anglais. Que Dieu accorde ses meilleures bénédictions à votre grande école juive et à tous ceux qui s'intéressent à ses destinées!

Veuillez agréer, cher Monsieur et honoré Collègue, l'assurance de ma confraternelle sympathie et de mes sentiments très dévoués.

ZADOC KAHN, Grand Rabbin.

Monsieur le Dr. H. ADLER

Grand Rabbin de l'Empire Britannique, à Londres.

In the following year a brass was set up in the Entrance Hall, which duly recorded Mr. CHARLES SAMUEL's benefaction to the institution. The inscription thereon ran:

IN GRATEFUL RECOGNITION OF THIRTY YEARS'
DEVOTED SERVICE AND GENEROUS SUPPORT
 RENDERED TO JEWS' COLLEGE BY

MR. CHARLES SAMUEL,

TREASURER, AND OF HIS SPLENDID GIFT OF
THIS BUILDING, THIS TABLET WAS ERECTED
BY HIS COLLEAGUES ON THE COUNCIL, APRIL
21ST 5661—1901.

III. .

THE ALBERT LÖWY LIBRARY. — THE USE OF THE LECTURE HALL. — DEATH OF LIONEL ALEXANDER.

At length Jews' College was housed in a building worthy of itself, in surroundings of academic dignity that must have made many a former student, trained in Finsbury-Square, wish that he had been born twenty or thirty years later. The library accommodation was now ample, so that even the addition of another large collection of books to those which the College already possessed did not unduly tax its resources. Such an addition was made shortly after the removal, when Mr. F. D. MOCATTA, Mr. CHARLES SAMUEL, and Mr. C. G. MONTEFIORE presented the Löwy Library, consisting of about 9000 volumes.

These books had been acquired from the uniquely valuable collection of the Rev. Dr. ALBERT LÖWY, and represented — with the exception of about 750 volumes which Dr. LÖWY retained for his private use during his life-time — the learned accumulations of many years of book-collecting. Its range was encyclopaedic, like Dr. LÖWY's own learning. It was particularly rich in philological works, in grammars and dictionaries of Oriental and Occidental languages, and in rare translations of the Bible. Syriac and other liturgies, and about forty MSS. bearing on Hebrew and Oriental studies likewise formed part of these literary treasures. For the rest, the Löwy Library contained works on Philosophy, Folklore, German, Old Italian, and Arabic literature, and collections of learned periodicals, besides a goodly number of pamphlets touching the internal history of Jewish communities, to which Mr. MONTEFIORE had added two volumes of the Goldsmid Correspondence relating to Jewish Disabilities between 1828 and 1858. Jews' College was now possessed of four distinct

and important libraries — the College and Students' Library, the Green Library, the Montefiore Library, and the Löwy Library. The Green Library was being well maintained from the the Memorial Fund established for that purpose, while Mr. ALFRED L. COHEN and Mr. CLAUDE G. MONTEFIORE were constantly enriching the Students' Library with the newest text-books and works of reference required for the University examinations. Probably no Rabbinical Seminary in the world could claim to possess so comprehensive a collection of Judaica and secular literature as was now to be found on the book-shelves of Queen Square House.

The new Lecture Hall, being one of the most spacious and central places of meeting now possessed by any Jewish institution in the metropolis, shortly came into requisition by other bodies, with which the Council arranged for its loan on suitable conditions. The Jewish Historical Society of England, the Union of Jewish Literary Societies, the Teachers' Training Committee of the Jewish Religious Education Board, the Statistical Society, and lastly the United Synagogue, were among the bodies which it accommodated from time to time. Some of these institutions no longer avail themselves of these arrangements, but the United Synagogue has continued to assemble at Queen Square House since early in 1901, when it found its own Council-chamber too restricted for its monthly meetings. The following Resolution (April 16, 1901) gives expression to the Council's appreciation of this graceful service which the College was able to render to the larger body: —

That the Council tenders its cordial thanks to the Council of Jews' College for their courtesy in granting the use of the Hall of the College for the meetings of the Council.

In the early part of 1901, Jews' College and the com-

munity had to deplore the untimely death of LIONEL LINDO ALEXANDER, one of the most energetic communal workers of recent times, who took up nothing into which he did not throw himself with whole-hearted enthusiasm. Not Jews' College only, but the Jewish Working Mens' Club, the Jewish Board of Guardians, of which for ten years he was Honorary Secretary, the Home and Hospital for Jewish Incurables, the Jews' Hospital and Orphan Asylum, the Jewish Religious Education Board, and many another body were served by his rare abilities, his untiring efforts. For some months before his death it was known that he had been stricken with a mortal disease, but almost to the last he preserved his interest in the affairs of the community unimpaired. At the Council Meeting held on the 13th February, 1901, the Chief Rabbi moved the following Resolution: —

That the Council give expression to their profound regret at the loss sustained by Jews' College and the community at large by the demise of LIONEL LINDO ALEXANDER, one of the Vice-Presidents of the Institution; that they record with warm gratitude the conspicuous service rendered by him in the conduct on behalf of the College of negotiations, requiring the utmost tact and delicacy, with the Elders of the Spanish and Portuguese Congregation, negotiations which resulted in that body annually voting a munificent subvention to the funds of the College.

They also acknowledge with deep gratitude the fact that Mr. ALEXANDER has been a member of the Council for a quarter of a century, and that he has during that time afforded them the benefit of his valuable experience and keen willingness; and they desire to tender to the members of his family the expression of their heartfelt condolence and sincere sympathy, and their fervent prayer that our Heavenly Father may send them His solace in their affliction.

At the election of Honorary Officers which took place at the ensuing general meeting, the position in the Council left vacant by Mr. ALEXANDER's death was filled by the election of his brother, Mr. DAVID L. ALEXANDER, K. C.

A few weeks before the death of LIONEL ALEXANDER,

had occurred that of ABRAHAM MOCATTA, one of the original representatives of the Spanish and Portuguese Synagogue on the Council of Jews' College at the time of the union of the Institution with Montefiore College.

IV.

THE QUESTION OF AFFILIATION TO LONDON UNIVERSITY
AND THE RABBINICAL DIPLOMA.

In the course of 1900 the University of London was reconstituted. It became a teaching as well as an examining body, with a large number of constituent Colleges and an additional number of faculties. The new faculty of Theology led to the admission of a number of Theological Colleges as constituents of the new University. The Council of Jews' College were now asked to consider the desirability of its applying to be incorporated in the University as a College for the study of Theology.

A Sub-Committee, consisting of the President, Sir PHILIP MAGNUS, Mr. CLAUDE G. MONTEFIORE, Dr. EICHHOLZ, Mr. HERBERT BENTWICH, Mr. ISRAEL GOLLANCZ, the Principal and the Senior Tutor, was accordingly appointed to consider whether, and under what conditions, Jews' College should apply for admission as a School of the University of London. The Committee having reported in favour of affiliation, application to the University was in due course made. In consequence, however, of the unwillingness of the University to make such modifications in the Theological curriculum as would enable Jewish students to present themselves for the Divinity examinations, the project had to be abandoned for the time being. Application was now made to be affiliated to the University as a School of Semitic Languages. This application was only so far acceded

to that Dr. FRIEDLÄNDER and other members of the teaching staff became in due course "recognized" by the University as Teachers of Semitics. Their pupils at Jews' College thus became "internal" students of the University in this subject, and were able to present themselves as such at the University Examinations in Semitic Languages, Semitics now being included in the syllabuses for the B. A. and higher degrees.

The application of Jews' College to be affiliated to the University of London led to further important results, due to the initiative of Mr. ISRAEL GOLLANCZ. In connection with the form of Constitution of Jews' College which had to be presented to the University, the Scheme of Certificates of Competency in Hebrew and Theology was submitted to discussion. This Scheme provided that "Students who pass the third Examination, and are Graduates of the University of London, shall receive Certificates entitling them to be Fellows of Jews' College, with the view of their obtaining *התרת הוראה* (Rabbinical Diploma) from the Chief Rabbi". The Council now decided to provide facilities for enabling the students of Jews' College to obtain the Diploma within the College itself. The resolutions adopted on the subject were to this effect: —

- (1) That Jews' College, in pursuance of its objects as a Training College for Jewish Rabbis, shall take the necessary measures to obtain the Rabbinical Diploma, as the result of the Examination conducted within the College for students who are worthy of the same, by reason of their religious and moral life and of their learning.
- (2) That a special Committee be appointed to consider the curriculum as well as the rules and regulations for the Examination, and such changes, if any, as may be necessary in the present scheme of Examination at the College (Constitution Section XXXII) and to report its recommendations to the Council at as early a date as possible.
- (3) That the Constitution of the Board of Examiners and all other details be referred to the Special Committee for consideration and report.

The following gentlemen were appointed members of this Committee: The President, the Principal, the Theological Tutor, the Senior Tutor, Messrs. M. N. ADLER, ISRAEL GOLLANZ, JUDAH D. ISRAEL, and E. L. MOCATTA, Prof. SCHECHTER, and the Revs. M. HYAMSON and S. SINGER. After holding many meetings, the Committee recommended the following Scheme of Examination, which was duly adopted by the Council: —

התרת הוראה
DIPLOMA OF RABBI.

RULES AND REGULATIONS AND SUBJECTS OF EXAMINATION.

- (1) Candidates for the Diploma of Rabbi shall be required to have passed the Third or Final Hebrew and Theological Examination of the College, and the Degree Examination of some recognized University, or some Equivalent Examination.
The Council shall be empowered, in exceptional cases, to dispense with the qualification of the University Degree. The Third or Final Hebrew and Theological Examination of the College shall be obligatory for all Candidates.
- (2) Every Candidate must, at least three Calendar months before the Examination, inform the Principal of his proposed candidature, and must obtain from him within that period a Certificate, confirmed by the President, that in respect of his religious and moral life he is a fit and proper person to be entered for the Examination.
- (3) The Examination shall be held during the month of December in each year, and the first Examination for the Diploma shall be held in the year 1903.

(4) The Scheme and Subjects of Examination shall be as follows: —

I. TALMUD.

Candidates must be able, after a preparation lasting not more than two hours, to expound a סוגニア in any one of the following Masechtoth: — שבת, פסחים, וומרא, קדושים, גיטין, וחולין — with the Commentaries of Rashi and Tosafoth.

II. SHULCHAN ARUCH.

Candidates must pass (*a*) a *vivâ voce* and (*b*) a written Examination,

(*a*) *Vivâ Voce*;

Solution of שאלות in

אורח חיים יורה דעתה אבן העור (ה' אישות

ה' קדושים ה' גיטין ותליכת) חושן משפט (רוני פסולי העדות)

(*b*) *In writing*;

Not less than ten searching questions (שאלות ותשובות) in the above to be answered in writing. The Candidate to be permitted the use of the *ארכע ש"ע עם בא"ט ופ"ת* during this part of the Examination.

III. During the twelve months preceding the Examination, opportunities shall be given to Candidates to become conversant with the practical portions of שחויטה ובקרה ומיליה and the answering of שאלות בדינו או"ה סידור גיטין וחליצות.

IV. The Examination shall not last longer than three days.

(5) To conduct the Examination, the following (or such of them as shall be able and willing to act) shall be constituted as the Board of Examiners: —

The President (the Chief Rabbi); the Haham; the Principal; the Theological Tutor; and a Member of the Beth Din to be nominated by the Council, and to hold office for the ensuing Examination.

The President shall be the Chairman of the Examiners, with an additional casting vote in the event of an equality of votes.

- (6) As soon as possible after the Examination, and within one calendar month, the Principal shall draw up a Report for the Council upon each Candidate separately; each such Report shall state the recommendation of the Examiners, and in the case of a successful student that he has been recommended to the President of the College (the Chief Rabbi) as competent for *התרת הוראה*, the Diploma of Rabbi.

In the case of an unsuccessful Candidate, the Report shall clearly state in what subject or subjects he has failed to satisfy the Examiners. A Candidate who has failed to pass on one occasion shall be allowed to enter for any subsequent Examination, provided that he comply with the Regulations set forth above.

- (7) The Diploma, with the Seal of Jews' College attached, shall be presented to the successful Candidate or Candidates at the Public Distribution of Prizes next following the Examination.
- (8) The Diploma shall be in Hebrew and English:

(I.) The Hebrew, written, in accordance with the customary form and phraseology;

(II.) The English, printed in the following terms: —

JEWS' COLLEGE, LONDON.

התרת הוראה
DIPLOMA OF RABBI.

As the result of an Examination conducted within the College, by the BOARD OF EXAMINERS for the *התרת הוראה*, consisting of: —

THE PRESIDENT (THE REV'D. THE CHIEF RABBI);

THE HAHAM;

THE PRINCIPAL OF THE COLLEGE;

THE THEOLOGICAL TUTOR;

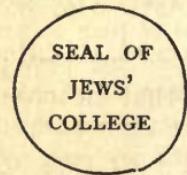
MEMBER OF THE BETH DIN;

This DIPLOMA testifies that the *הכרת הוראה* has been conferred upon

A. B.

with all the rights, privileges, and status appertaining thereto.

Signed



President of Jews' College.

Date.

V.

THE IDEAL OF A JEWISH THEOLOGICAL SEMINARY.

At the prize-distribution of 1901, Prof. SOLOMON SCHECHTER, Reader in Rabbinic at the University of Cambridge, and Professor of Hebrew at University College, London, was invited to preside. The visit was looked forward to with more than ordinary interest. It was felt that the renowned delver among the literary treasures of the Cairo Genizah, and discoverer of the Hebrew text of Ecclesiasticus, would be the bearer to the College students of a message of inspiration from the past that would be peculiarly helpful to them in their new surroundings. And the expectation was not disappointed. Seldom, if ever, had Dr. SCHECHTER

soared, to higher flights of eloquent wisdom than at Jews' College, on the 21st April, 1901. The address was worthy alike of the man and the occasion. By rescuing it from the "genizah" pages of the Jewish press, and including it in these annals, we believe we are rendering a service to Jewish thought which theologians will welcome and appreciate. Prof. SCHECHTER said: —

The first thing to which my mind turned when I received the invitation of the Very Rev. the Chief Rabbi, on behalf of the Council, asking me to distribute the prizes and to deliver an address, 'bringing before the students the ideal of a theological seminary', was a passage from the Sepher Hammibchar which I happened to read some days before. The Sepher Hammibchar represents a commentary to the Pentateuch by a certain AARON ben ELIYAH, and was edited with notes centuries after the death of the author by ABRAHAM of Jerusalem. Coming to some difficulty the solution of which afforded diversity of opinion, the annotator makes the following remark: "It is of itself understood that all the words of our master and teacher are true and perfect. Since, however, the leaders and wise men of our community have no objection to any man offering his opinion where such an opinion might prove helpful to the student, I will now, with their permission, answer also my part, and give my explanation of the passage". ABRAHAM of Jerusalem was writing in a country, Russia, where it was not safe to make remarks without permission, whilst the difficulty with which he had to deal was of a metaphysical character. In this country we are in the habit of offering opinions without submitting them first to the approval of our betters, nor is the difficulty confronting me of such a solemn nature. Yet I need hardly tell you that every one must feel a certain embarrassment when called upon to speak on matters connected with the training of Jewish ministers in the presence of the President and that of the staff of Jews' College, who, both by their learning and experience, impose silence upon one. I am specially referring to the presence of our revered Chief Rabbi, the Very Rev. Dr. ADLER, the presiding genius of this institution in its normal and better days; who, both by his learning and his practical wisdom and tact, was, and is, the moral mainstay of the College; the presence of Dr. FRIEDLÄNDER, the revered Principal of this institution, the Nestor of Jewish principals, the author of "Jewish Religion" and one of our greatest living authorities on the productions of MAIMONIDES and IBN EZRA; the presence of Dr. HIRSCH, the theological tutor of this College, who has grown grey in the service of this institution, whose knowledge of the Oxford and Paris Schoolmen of the Middle Ages is only equalled by his familiarity with Jewish thought of different ages, and who has shown by his contributions, scattered over various learned periodicals, that this institution possesses on its staff a scholar rare among scholars; and the presence of Mr. ISRAEL

ABRAHAMS, the senior tutor of the College, who is both *Talmid* (disciple) and the *Chacham* (Master) of the College, whose name is a household word in every Jewish family, and whose books on Jewish history and Jewish life are accepted as standard works in two hemispheres. I would also not advise anybody to speak too confidently on the subject of Semitic Grammar or on the various productions dating from the Hebrew-Arabic period of our history in the presence of Dr. HIRSCHFELD, Master and Librarian in this College, the editor and translator of the *Cusari*. Nor must I refrain, though I do not intend to speak on the secular work accomplished by the College, from expressing the deep gratitude which one feels to Mr. G. W. KILNER, M. A., in this branch. He is at once the teacher and the friend of the students, and the affection with which they regard him is the outcome of his character and his work. However, here I am arrayed in all the paraphernalia of the Don, and invested with all the authority of a prize-distributor. All that I can do is to say סכרי מרנן, "with your permission, my masters". I will now attempt to say a few words on the subject introduced above — the ideal of a Jewish Theological Seminary. Now ideals are as a rule hardly definable. They are as difficult to describe with any precision as they are hard to obtain, but we cannot be entirely wrong if we think that the training of students of divinity should in its working after divine models partake in its nature of that divine attribute described in our liturgy as the one that "creates many souls and their wants". I do not intend to dwell long on the first part of our proposition, for the very simple reason that the term "soul" bears no proper analysis. I have sometimes been reproached for not paying sufficient attention to my dictionary. All I can tell you is, "Do not imitate my bad example". But please be not deceived into believing that lexicon learning is the *ultima ratio* of wisdom. The wisdom which can be arranged alphabetically, stored up in so many pigeon-holes and labelled, God, duty, devotion, religion, etc., is hardly worth having. No, you cannot look up your soul in any dictionary, and neither Annandale, nor Webster, nor even Murray, will be of the slightest help to you in the explanation of such a term, for instance, as Love. The ancient Rabbis apparently felt these limitations, and gave ample proof of it in their productions. The commandment, "Seven days shall there be no leaven found in your houses" was allowed to develop into a whole literature, occupying almost a whole tractate of commentary in the Talmud and hundreds of paragraphs in our legal codes, whilst the verse, "And thou shalt love the Lord thy God" could hardly boast of any commentary at all. To verses of such a nature every man was expected to offer his own explanation, as a manifestation of his own individuality, and in full harmony with his actions and way of living. You can prescribe all possible ceremonies and rules of procedure for various occasions in life, but you cannot observe much etiquette when ascending the stake, and this is what Love of God means. With regard to the "soul", they declared it to be in many ways God-like, but this is only explaining a puzzling secret by a solemn mystery. All the advice to be offered on this point can only be of a negative nature, as "be not soulless". I mean

be not wanting in that capacity or modicum of grace the absence of which blights everything, turns philanthropy into vulgar patronage, loyalty and devotion to friends into unbearable obtrusiveness, words of prayer into blasphemous utterance, and wide learning into mere inflated pedantry. "Where is the seat of wisdom?" is a question which occupied the mind of the Rabbis some eighteen hundred years ago; some pointing to the head, others to the heart. Religious history has decided in favour of both, real wisdom being a combination of reason and emotion, neither of which can be neglected without damage to one's soul. The constant alternating of the Halacha, the legal part of the Torah, with the Hagada, the narrative part of the Law, bears witness to this great truth. Speaking in an institution which is devoted to the cultivation of the Halacha and the Hagada, there is no need for me to enlarge upon the nature and significance of these two great "pillars of Jewish truth", but I may perhaps hint that the highest task that the Jewish student could set to himself would be to point out those sparks of Divine and human sympathy which permeate the Halacha, thus recommending it to the heart. HILLEL's dictum: The whole of the Torah may be reduced to a commentary of "And thou shalt love thy neighbour as thyself", was not a mere paradox. And on the other hand, it would be equally meritorious that the student should bring into prominence those elements of eternal truth buried under the débris and hyperbolic language of folk-lore and fable, thus reconciling the head with the Hagada. But the dictum of HILLEL just quoted closes with the injunction: "proceed to study". But you cannot expect a man to continue his studies unless you first make him conscious of his ignorance. And this brings us to the second part of our proposition. I am thinking of the comment of the Gaon to the benediction of *Boré Nephashoth*, which is to the effect that the creation of wants, "*Vechesronan*", is as much a part of the divine economy in the guidance of the world as the creation of souls. And nowhere is this more true than in the intellectual world, where self-complacency and satisfaction with one's share of knowledge means stagnation and ultimate spiritual death. You probably have all heard of the promise according to which the advent of the Messiah will bring instantaneous relief to all afflicted with disease or malformation of the body or any other human defect except — the fool. The underlying idea is that no salvation, be it that of the body or the soul, is possible without the preceding penance and repentance, a vital part of which is self-contrition and the consciousness on the part of the sufferer of his shortcomings and frailties, whilst the fool will never confess to his ignorance. The creation of such a conviction of one's imperfection and wants, and to make one fully convinced that, for instance, the B. A., or even the Hatarath Horaah, or even the possession of this scarlet gown, does not relieve one of the sacred duty of continuing one's studies, would thus be a saving work, an ideal worthy of any educational institution. My friends, you must not flatter yourselves that you will ever succeed in becoming life-long teachers, as every minister is bound to be, unless you agree to become at the same time life-long learners. Mind, there is no real *status quo* in the world of intellect.

Every day brings with it fresh problems, whilst every year makes obsolete so many conceptions of the Universe which have been passed as satisfactory for centuries. And you will by no means remove these problems and difficulties by refusing to discuss them, or by assuming that superior attitude which covers its ignorance by ignoring others. Nor must you fall into the error of those who, like the old-fashioned divines with their beloved theology, are now proclaiming political economy as the queen of all the sciences. I thoroughly and honestly do appreciate the work of all those who are occupied with the settling of the great social problem, running in Biblical language, "And if ye say what shall we eat". But let us not forget that man does not live by bread only. He has also a past to account and a future to provide for. It is the longing of the human soul for some adequate interpretation of the past and the consolidation of some hope and promise for the future which are the mainspring of the two branches of knowledge passing under the name of history and theology; and it is for the cultivation of these subjects, as well as for the office of worship, that synagogues are established, colleges are created, and ministers are trained. The synagogue should altogether, in my humble opinion, only stand as an influence and a leaven of society, and not be degraded into becoming its organ and instrument. The synagogue should be above society, not its handmaiden, if you don't want it to become tainted with the vanities and vulgarities inevitably clinging to an ever-pushing, ever-racing, ever-advertizing humanity.

Speaking of the purpose which Jews' College was to serve, Dr. SCHECHTER went on to observe: —

Be that as it may, there can be no doubt that the whole *raison d'être* of this Seminary is the study of the theology and history of Judaism, and no other subject should be allowed to supplant, or in any way to shorten, the curriculum of Jewish studies in this place. Remember there is not such a thing as kosher Mathematics or orthodox laboratories, or a Jewish Homer or Virgil, but there is assuredly such a thing as a special Jewish conception of God and the Universe, there is such a thing as a special Jewish interpretation of the Past, and there is a particular Jewish aspect and prospect of the Future which may perhaps be characterized as a spiritual Imperialism, with its accompanying doctrine of the spiritual "Open door", through which they will all come to serve Thee, **כל לעבדך ייְהוָה**, etc., etc. Be not unmindful of the fact that there are hundreds of institutions devoted to the cultivation of the secular arts and sciences, but this institution is the only **מקום תורה** in this great country. I must remark that owing to the various discoveries made within the last ten years, whole sections of Jewish history as contained the works of GRAETZ, JOST and others, are now largely obsolete, and will have to be rewritten in accordance with the results afforded by the latest finds. Now, Germany, and even Russia, have done their share fairly by Jewish history. I need only to mention here the names of RAPOPORT, KROCHMAL, GRAETZ and ZUNZ. It is now our turn to complete the work which those

great men have begun, and the duty devolves the more upon us since, by a peculiar train of coincidences, it so happens that we, in this country, are almost in the exclusive possession of the literary treasures which the last decade has revealed to the world. I must also draw your attention to the munificent gift of our three great patrons of Jewish learning in this country. MR. CHARLES SAMUEL, Mr. FREDERIC MOCATTA, and Mr. CLAUDE G. MONTE-FIORE have presented the library of our learned friend, the much-beloved scholar, the Rev. Dr. A. Löwy, to this Institution. It forms undoubtedly one of the finest collections of philological books and Judaica, and its full value will be recognized when its erudite possessor will, as he expressed his intention to me, have finished his detailed description of the treasures contained in it. I may, perhaps, point out in passing that this passionate devotion to the study of ancient MSS., which you may possibly have observed in some students, has not its source in mere antiquarianism or love of curios, as certain gentlemen are pleased to describe it. The famous R. NISSIM GAON, the correspondent of R. Sherira and R. Hai Gaon, and the author of the Mapteach, says, in the introduction of his work, "And I entreat everybody who will profit by the study of this work to pray to God for me and cause me to find mercy whether I am alive or dead." Nowadays we are not always in a praying mood. With HEGEL, some of us, perhaps, believe that thinking is also praying. But the sensation we experience in our work is not very unlike that which should accompany our devotions. Every discovery of an ancient document, giving evidence of a bygone world, is, if undertaken in the right spirit — that is, for the honour of God, and not for the glory of self — an act of resurrection in miniature. How the past suddenly rushes in upon you with all its joys and woes! And there is a spark of a human soul like yours come to light again after a disappearance for centuries, crying for sympathy and mercy even as R. NISSIM did. You dare not neglect it and slay this soul again. Unless you choose to become another Cain, you must be the keeper of your brother and give him a fair hearing. You pray with him if he happens to be a liturgist. You grieve with him if the impress left by him in your find is that of suffering, and you even doubt with him if the garb in which he makes his reappearance is that of an honest sceptic — souls can only be kissed through the medium of sympathy. To return to our subject, I will quote a passage from the Siphre: "How came it about that Israel has become petty and dull-brained? Because they were not building in the words of the Torah". Colleges and universities can only impress you with the immensity of the task before you, and make you feel the shortcomings of your attainments, and supply you with the basis of your building. But as soon as the foundations of the buildings are laid it is for you to complete the work which the College has begun. And unless you are satisfied to remain small and mediocre — not to use the harsher term of the Siphre — you should all your life be fixing seasons for the study of the Torah, and follow the example of the Amorah, R. ISAAC BEN SHEMUEL, of whom it is said that he was all his life "transplanting himself or

advancing from one society busy with the study of the Torah unto another pursuing the same aim". If this example be too Oriental for your taste, I will call your attention to models from the Anglican Church, of men full of years and rich in dignities, who often come down to the Universities for a term or two for the purpose of renewing their studies and attending certain courses of lectures calculated to bring up to date their rusty learning. For the time being these grey-bearded gentlemen become regular undergraduates, grateful for every piece of information imparted to them, and enjoying to the full the pleasures of a second boyhood. My young friends! you all know the term 'sons or children of the Torah'. When a certain Rabbi of the third century was rebuked by a Roman dignitary for what seemed an inconsistency in the conduct of the former, he answered, "We are the 'children of the Torah', and for her sake we are prepared to become martyrs". Happily you are not called upon to bring such sacrifices. But we may fairly expect you to maintain those relations to mother Torah usually marked as filial, such as love, reverence, loyalty and life-long devotion.

During that year Prof. SCHECHTER joined the Council. But his connection with the College had shortly to be severed in consequence of his departure from England to take up the position of Principal of the Hebrew Theological Seminary in New York. On that occasion the SCHECHTER Testimonial Committee presented the College through its Hon. Secretary, Mr. HERBERT BENTWICH, with a fine portrait of the Cambridge Professor, which hangs in the Lecture Hall.

VI.

THE PRINCIPAL OF JEWS' COLLEGE.

If the name and personality of the Principal of Jews' College have not hitherto loomed large in these pages, it would be a mistake to infer that his activity has not been the dominating factor in the progress which the institution has recorded during the forty years he has stood at its head. The dial of a clock shows the movement of its hands as they revolve upon its surface, but the mainspring which controls that movement is necessarily concealed from the

spectator's view among the works, whose existence has to be taken for granted. It is thus with the life-long labours of Dr. MICHAEL FRIEDLÄNDER. Performed as they for the most part have been in the retirement of the College class-rooms, or hidden away among the periodical reports to the Council and Education Committee, they have scarcely been of a nature to call prominent attention to themselves. They can only be estimated by their results; by their influence upon Anglo-Judaism; by the careers of the men who have gone forth from Jews' College to minister and teach, the preponderating majority of whom are Dr. FRIEDLÄNDER'S pupils. The affectionate respect in which they have held him, the immense enthusiasm with which his name has been received at every gathering and public function connected with Jews' College, may be regarded as some indication of what Dr. FRIEDLÄNDER has accomplished in the course of his strenuous life.

While his labours have chiefly been given to Jews' College, they have by no means been confined to this institution. The foremost representative of Jewish scholarship in this country, Dr. FRIEDLÄNDER has been prominent in every literary and educational movement that has gone forward in the community. The now defunct Society of Hebrew Literature, the Hebrew Literature Meetings that met in the seventies under the Presidency of the Rev. A. L. GREEN, the Jewish Association for the Diffusion of Religious Knowledge and its present-day representative, the Jewish Religious Education Board, the Jewish Historical Society, the Society of Biblical Archaeology, the Jews' College Literary Society and the literary-societies' movement of which this body was the pioneer — these and many other educational agencies have been immensely indebted to his activity as a lecturer, a writer, and a working mem-

ber of committees. At the same time, his services have been freely given to the community as an honorary examiner of schools, and in many other capacities which there is no call to specify.

Dr. FRIEDLÄNDER's writings have carried his name wherever Jewish scholarship is known and appreciated. They rank as the most erudite works of their kind in the subjects of which they treat. Chief among them are those which were published under the auspices of the Society of Hebrew Literature, comprising "The Commentary of Ibn Ezra on Isaiah", edited from MSS., and translated with Notes, Introduction and Glossary; "The Book of Isaiah" Anglican Version, emended according to the "Commentary of Ibn Ezra"; "Essay on the writings of Abraham Ibn Ezra"; and a translation from the original Arabic, with notes, of the "Guide to the Perplexed" of Maimonides. The latter work at once became a classic of indispensable value to English-speaking students of Jewish-Arabian philosophy, while his writings on Ibn Ezra have placed him among the foremost authorities on that subject. As a Biblical Exegetist from a strictly conservative standpoint, Dr. FRIEDLÄNDER has probably no equal among scholars in this country. His labours in this department have resulted in the publication of a "Jewish Family Bible in Hebrew and English" — a revision of the Anglican Version which has been adopted for use in many Synagogues — in a number of critical articles on the Revised Version contributed to the *Jewish Chronicle*, in lectures and publications on such separate books of Scripture as "Ecclesiastes" and "The Song of Songs", and in the "Appendix to the Revised Version" issued by the Jewish Religious Education Board, which was largely the outcome of his scholarship. His two works on "The Jewish Religion" have run into several editions, and are the approved text-books for

use in Jewish schools. One of them has been translated into Marathi. Nor must his calculations for the Jewish Calendar be forgotten, his knowledge of Astronomy having been brought to bear upon the arrangement of the tables of night-fall in all parts of England, published in Vallentine's Anglo-Jewish Almanac. For some years past Dr. FRIEDLÄNDER has been engaged on a special work dealing with the Jewish Calendar, an article on which in the *Jewish Encyclopaedia* is from his pen. Finally have to be noted his scholarly contributions to the *Jewish Quarterly Review*, the *Dictionary of National Biography*, the *Jewish Encyclopaedia*, and various Continental publications. Without enumerating the various Papers he has read to learned societies, mention may be made of his lectures on Spinoza, delivered before the Jews' College Literary Society, and a Paper read at the Society of Biblical Archaeology, treating of a Hebrew system of vowels and accents not previously known to scholars.

Dr. FRIEDLÄNDER has thus, by the range and depth of his attainments, proved his fitness to be the teacher of the teachers of the community. But the distinguished respect which he has acquired in the discharge of this responsibility rests on something more important, even, than scholarship. A seminary for training the religious guides of Israel must always stand for the principle that "The fear of the Lord is the beginning of knowledge". Of that principle Dr. FRIEDLÄNDER has been the consistent embodiment since the hour that the destinies of Jews' College were committed to his keeping. By the evident sincerity of his blameless life, his dignified modesty, and sweetness of disposition, Dr. FRIEDLÄNDER has earned for himself the title of a Sage in Israel. He has been described as a modern HILLEL, a present day MENDELSSOHN, who by his simplicity of character wins over to goodness those who come within the range of his influence.

VII.

CELEBRATION OF HIS 70TH BIRTHDAY.

In the course of 1903 an opportunity presented itself for testifying to the great esteem entertained for the scholar and the man. On the 29th April, according to the English date, and the 8th Iyar, reckoning by the Hebrew Calendar, Dr. FRIEDLÄNDER attained his 70th birthday, and the event was duly celebrated by Jews' College. At the distribution of Prizes held on the 3rd May, the Chief Rabbi presented to Dr. FRIEDLÄNDER an Address of Congratulation from the College Council, accompanied by these words: "Dr. FRIEDLÄNDER, I deem it a high privilege to be the mouthpiece of the Council on this occasion, and to present to you on their behalf an address of congratulation on the happy attainment of your seventieth birthday. I rejoice that this task has fallen to me, because it has been my privilege and my joy to have been on terms of intimate friendship with you from the very first moment that you set foot on British shores. It has been my joy and privilege to take sweet counsel together with you, and I thankfully record the many occasions on which you have given me your valuable aid and advice. Dr. FRIEDLÄNDER, in making this presentation there is much that I could say and much that I would wish to say, but I abstain from doing so, being mindful of the Rabbinic adage, that it is wise to mention only a portion of a man's praise in the presence of him to whom we desire to offer it. I also desire to say that the Jewish press has borne an admirable tribute to your scholarship and to your manifold virtues, and that I shall proceed to read the address of the Council, in which expression is given to our sentiments for you. Therefore there is no need to

dilate, except to say that no one is more sensible than I am of the grave responsibilities which you have had to discharge for a period of thirty-eight years in your position of Principal of Jews' College. Nobody knows better than I the many anxieties you have had to bear, the grave difficulties with which you have had to cope, and I know how in battling with these difficulties and in endeavouring to discharge your high responsibilities you have been sustained by your deep sense of duty. We gladly record how in these duties you have been cheered by the companionship of your wife, whom we all respect, and I would now beg to say that all our wishes and hopes and prayers for you are summed up in the ancient blessing: "And as thy days, so may thy strength be". May your advancing years be solaced by the consciousness that you have ever striven to fulfill your duty, and may those who have issued from the walls of this institution, and those who will continue to go forth from them, ever be inspired by your example and by your lessons to become and to remain worthy teachers in Israel, fired even as you have been with enthusiasm for your faith and unshaken loyalty to the teachings of Judaism. I beg to hand you this testimonial". Dr. ADLER then read the text of the following framed Addres: —

At a meeting of the Council of Jews' College, held on March 18th, 1903, the Very Rev. the Chief Rabbi, President, in the Chair, it was resolved unanimously that: —

The Council beg to offer to Dr. MICHAEL FRIEDLÄNDER, the Principal of the College, the expression of their sincere congratulations on the occasion of his seventieth Birthday. Thirty-eight years have elapsed since he came from Berlin to take upon himself the very responsible duties of his office; and every succeeding year has witnessed a growth of the esteem and affection with which he has been regarded by all who have been brought within the sphere of his influence.

To the students and pupils his teaching and example have been fraught with the most beneficial results, and it must be a source of pride for him to know that in Great Britain and her Colonies a large proportion of the

Ministers of the Jewish congregations received their theological training under his learned and benign supervision.

His relations with the Council have always been of the most cordial character, and the confidence which they have reposed in him has been amply justified by his constant and unsparing devotion to the best interests of the Institution. The Council feel that, in tendering to him this expression of their heartfelt good wishes, they are voicing the sentiments not only of themselves, but likewise of the whole Anglo-Jewish community, to whom he has endeared himself by the manifestation of the best qualities which enlist the admiration of all men.

To his devoted wife, also, they beg to offer the expression of their most sincere congratulations; for they are conscious of the great part which she has played in their long and happy union, and the sustaining support which she has given to him in the arduous work of his life.

The Council trust that they may both enjoy many more years of happiness, surrounded ever by the affection and esteem of their many friends.

H. ADLER, President.

EDWARD SASSOON, Vice-Presidents.

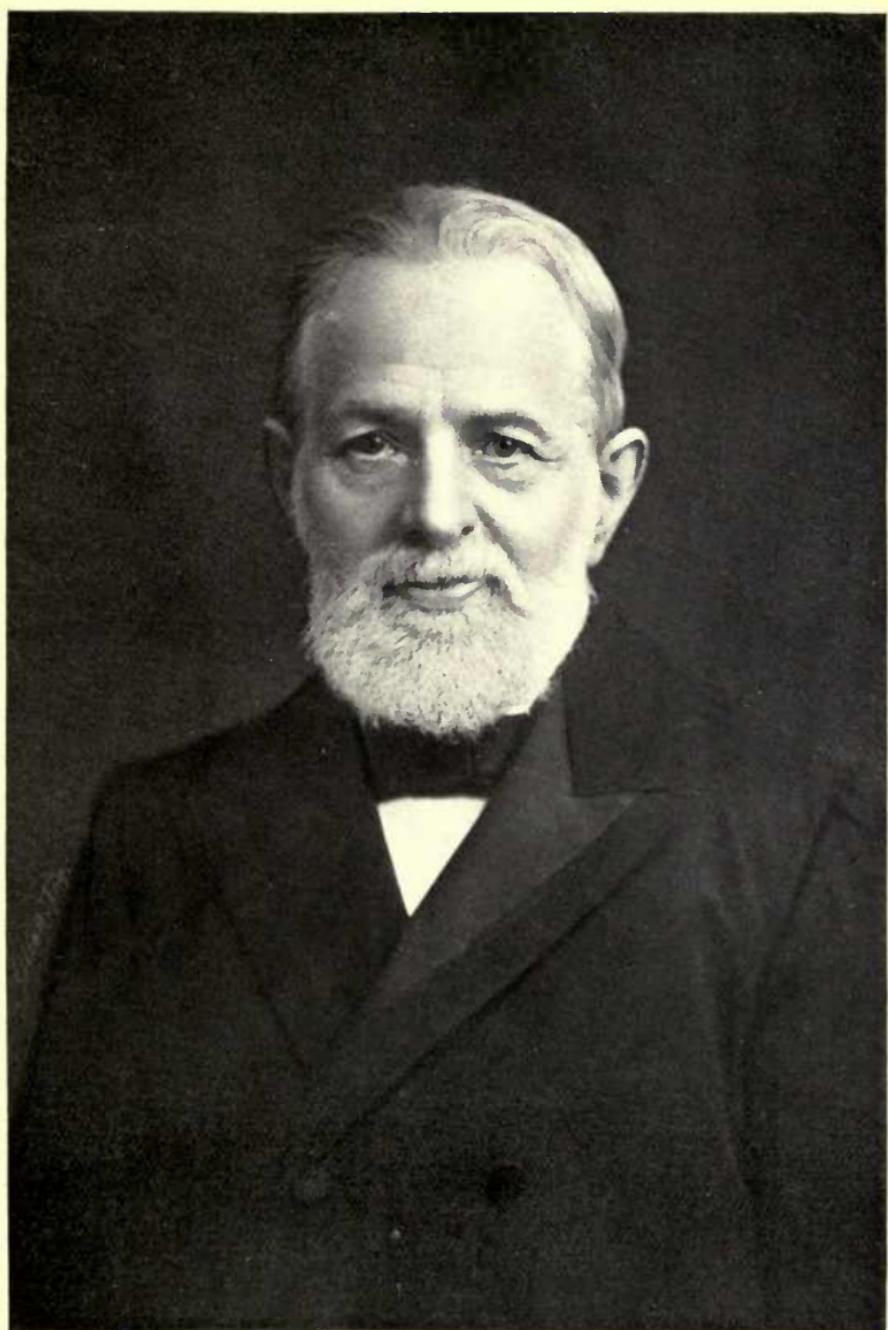
CHARLES SAMUEL,

JAMES H. SOLOMON, Treasurers.

ADOLPH TUCK,

JOHN CHAPMAN, Honorary Secretary.

A few weeks later Dr. FRIEGLÄNDER's pupils, present and past, associated themselves with his colleagues in presenting him with a further Address of Congratulation, engrossed in an illuminated album and signed by the donors. At the same time they presented to the Council of Jews' College a portrait of Dr. FRIEGLÄNDER (here reproduced), to be hung in the Lecture Hall. The presentation was made on the occasion of a soirée organized by the Jews' College Union Society, which was attended by the ministers of the Metropolitan Synagogues, the students of Jews' College, and a large contingent of their friends. With Mr. ISRAEL ABRAHAMS as Chairman, Dr. S. A. HIRSCH as the spokesman of Dr. FRIEGLÄNDER's colleagues, the Rev. S. SINGER speaking on behalf of past students, and Mr. ISRAEL COHEN voicing the sentiments of present students, the occasion proved to be one of impressive interest. The following is the text of the album address: —



DR. M. FRIEDLÄNDER.

1833 Jews' College London.

1903 To Dr. MICHAEL FRIEDLÄNDER, Principal of Jews' College.

We, the Members of the Staff and the present and past Students of Jews' College, offer you our heartiest congratulations on the happy completion of your Seventieth Year. We hail this event with all the more joy, inasmuch as it affords us a suitable opportunity for expressing the love which we feel towards you, and the esteem in which we have always held you. Your singular humility of character prevents us from detailing your numerous claims to our regard and affection, and thus spares us a task which we could ill hope successfully to accomplish. Suffice it to say that all your disciples have become your friends, and all your friends would wish to be your disciples. By your successful guidance of the destinies of Jews' College for a period of nearly forty years, you have effectively influenced the larger destinies of the Anglo-Jewish Community, and only the historian of the future can attempt to estimate the full and far-reaching estimate of their influence. By your labours in the field of Jewish Scholarship you have lightened the task of the student and made permanent contributions to the enrichment of Literature. By your constant and kindly readiness to guide the perplexed, whether in the province of pure academics or in the spheres of practical religion and communal deliberation, you have earned the title of Philanthropist in a sense that is all the more precious because unconnected with anything ephemeral. We desire to associate the name of Mrs. FRIEDLÄNDER with this Address, in order to complete its justification and enhance its interest. We feel that the large measure of success that has resulted from your labours derives no little of its source from her loyal encouragement and her zealous cooperation. We beg you to accept this Album containing the signatures of your colleagues on the Staff, of your present Students, and of your past Students still living, as the visible token of our veneration. But it is accompanied by countless wishes and ineffable hopes that the Almighty will spare your wife and yourself to continue for untold years in peace, health, and happiness, enjoying the love of your kin, the regard of your friends, and the undying esteem of the entire community.

Isaac Aarons.

Isidore Aarons.

Joshua Abelson.

A. Abrahams.

Israel Abrahams.

M. Abrahams.

Michael Adler.

S. Alfred Adler.

A. Antoine.

M. Bensky.

Berman Berliner.

John Chapman.

A. I. Clarke.

Abraham Cohen.

Barnet I. Cohen.

Harris Cohen.

Herman Cohen.

Israel Cohen.

Samuel I. Cohen.

J. Danglowitz.

M. E. Davis.

Emmanuel Drukker.

W. Esterson

Asher Feldman.

W. M. Feldman.

Gerald Friedländer.

B. Goldstein.

Leopold Goldwater.

Hermann Gollancz.

H. H. Gordon.

A. A. Green.

Isidore Harris.

John Harris.

Simeon D. Hart.	Ephraim Levine.	Isaac Samuel.
S. L. Hasluck.	Israel Levinson.	Nelson Samuel.
David Hirsch.	Abraham Levy.	Selim Samuel.
S. A. Hirsch.	S. Levy.	Herbert J. Sandheim.
Hartwig Hirschfeld.	Samuel Levy.	Jacob H. Schneiderman.
Joseph Hochman.	G. Lipkind.	S. Singer.
Henry H. Hyams.	D. Manchevsky.	H. Snowman.
M. Hyamson.	H. G. Meyer.	J. Snowman.
E. Hyman.	Lewis Morris.	Joel Snowman.
Alexander Jacob.	Samuel Moses.	Isidore Statman.
L. Jacob.	S. Moses.	Joseph F. Stern.
Morris Joseph.	Simeon Newman.	Reuben Tribich.
A. Kenner.	H. L. Pass.	Abraham Turner.
G. W. Kilner.	E. P. Phillips.	A. Henriques Valentine.
S. Kutner.	J. Polack.	J. H. Valentine.
Z. Laurence.	David de Sola Pool.	D. Wasserzug.
Samuel Levene.	Morris Rosenbaum.	Philip Wolfers.
J. L. Levin.	Abraham D. Rubenstein.	A. Wolf.
Walter Levin.	Jacob S. Sackier.	

Queen Square House,
Guilford Street. London.

Iyar 8. 5663
May 5. 1903

Dr. FRIEDLANDER's reply was to this effect: —

"I thank you with all my heart for the trouble you have taken to organize this celebration of the 70th anniversary of my birthday. Faithful to our tradition, you have thus assembled here to keep *שְׁלֹגְלָוֶת* not *וּמִטּוּב שְׁנֵי* but of *שְׁנֵי לְגָלוֹת*. I thank, likewise, those that are represented here by kind messages, especially our first and oldest friend, the President of Jews' College, Dr. H. ADLER, whose absence we all regret; but we are pleased to learn that he has sufficiently recovered to be able to leave London in order to complete his recovery. Our good wishes and prayers follow him for a speedy and complete recovery of health and strength. As it is his birthday to-day, let us send him a hearty 'Many happy returns of the day'. On an occasion like this, when one has climbed up the tree of life to a certain height, one should like to pause a little and to look around, to reflect on the distance still before us to climb — at least in our hopes and wishes. Whatever Providence has in store for us we are prepared to accept gratefully and to employ cheerfully in the fulfilment of our duties. Some people think our task in life is hard and cheerless. This is not the case, as I have found it by long experience. In spite of trouble, care, and hard work, "my lot has fallen in pleasant places", and I share the happiness with my wife, our dear daughter, our learned son-in-law, and a cheerful circle of promising grandchildren. The past thus encourages me to look forward with confidence to the still-veiled future. Our task in life is made on the whole comparatively easy and pleasant for

us. He who allows us to climb up the tree of life has planted within our reach the tree of knowledge; we need only stretch forth our hand, with more or less exertion, and we can pluck the choicest fruit for ourselves and our fellow-men. You will perhaps recall that man was warned not to partake of the fruit of that tree; true, but under peculiar circumstances: in Paradise, without trouble, without labour. Under such circumstances man was only able to obtain unripe, diseased fruit, that fell too easily from the tree. Away from Paradise, with cares and hard work, when eating bread in the sweat of his brow, there is for man no forbidden fruit in the tree of knowledge, without which the tree of life would indeed be useless and undesirable; to hold to the one, and not let loose of the other, that is the sacred mission of man. In the opinion of my friends assembled here, expressed individually and collectively, I have always tried to fulfil that mission to the best of my ability. The present is not the proper occasion to criticize my friends' opinion, I must reserve this for my own conscience and for Him 'who fashioneth the heart of man and knoweth all his deeds'. All I can say is, that my endeavour has always been to benefit those entrusted to my care. That this endeavour has not been in vain is largely due to the cheerful cooperation of my colleagues, and — modifying an old dictum of the Rabbis, 'I owe much to my teachers, and more to my colleagues, and most to my pupils' — to the conduct of my pupils and their confidence in me, to the affection and regard for their master which I have enjoyed from the very beginning of my connection with this Institution up to the present time. I have received so many tokens of regard on the occasion of my seventieth anniversary that it is impossible to mention everything. I will, however, single out two things that may interest you. Dr. GOLLANCZ has presented me with an ancient key ('Clavicula Salomonis') which is believed to have been in the hands of King Solomon, who may even have devised it. It was intended no doubt for me to unlock some hidden treasures with it, and if I succeed you shall have a share. Another friend, Mr. ISRAEL ABRAHAMS, sent his kind message of congratulation by an old acquaintance of mine, a mutual friend of ours, MOSES BEN MAIMON ('MAIMONIDES — a Jewish Worthy') in new festive attire. I kept that messenger, and I do not intend to let him go back, and I am sure he will entertain me when I have leisure and when I feel inclined. I must, however, not forget the object of my rising to address you: to tell you how much I appreciate you way of showing your attachment to Jews' College and your old master. You could hardly have devised a better way. This beautiful album, with its beautiful address and signatures, will ever remain a pleasant, tangible reminder of those who rightly feel themselves near and dear to me. This gathering adds a fresh impulse to life and work, and your presence here will ever remain in our memory a source of pleasure and happiness."

VIII.

RETIREMENT AND DEATH OF CHARLES SAMUEL. —
OTHER LOSSES.

Early in the summer of 1901 Mr. CHARLES SAMUEL had expressed a desire to resign the office of Treasurer, which he had held for nigh upon a quarter of a century. Advancing age and failing health had rendered such a step imperative. At the Council's urgent request he had consented to hold over his resignation till the end of the year in order that he might assist in an appeal that was to be made to the public for further financial assistance. On the 23rd September Mr. SAMUEL completed his 80th year, and two days afterwards a deputation from Jews' College, headed by Dr. FRIEDLÄNDER, and consisting of the teaching staff and senior students, waited upon him to offer their congratulations. Mr. SAMUEL's resignation took effect at the following General Meeting in May 1902, when he was created a Vice-President, and succeeded in the office of Treasurer by Mr. ADOLPH TUCK, one of the present Treasurers. Shortly afterwards Mrs. DELISSA JOSEPH presented to the College a portrait which she had painted of Mr. SAMUEL "as a memento of his interest in the institution".

But the beneficent career of this grand old man was drawing to an end. On October 5, 1903, Mr. CHARLES SAMUEL breathed his last, and the sorrowful sentiments of the Council were embodied in the following series of resolutions: —

The Council have received with profound regret the sad tidings of the death of their esteemed Vice-President, the late Mr. CHARLES SAMUEL, and they desire to tender to Mr. ASSUR KEYSER, and to all the other members of his bereaved family, the expression of their warmest sympathy in the loss which they have sustained.

For nearly thirty years their esteemed colleague ungrudgingly gave to the Institution the best fruits of his wise counsel, his zealous personal services, and a bountiful share of his worldly means.



MR. ADOLPH TUCK
JUNIOR TREASURER.



MR. JAMES H. SOLOMON
SENIOR TREASURER.

As far back as the year 1881, the Council presented him with an illuminated address (Mr. SAMUEL having declined any more substantial expression of their esteem) as a mark of their appreciation of his unflagging efforts in collecting funds to secure for the College, free of rental, the premises known as Tavistock House; and four years ago, when the Council were confronted by the very difficult duty of obtaining a new habitat for the Institution, he generously took upon himself the whole burden of obtaining the present premises by a munificent gift of five thousand pounds.

During all these eventful years, and until quite recently, when the infirmities of advancing age caused him to relinquish the office of Treasurer, he attended the meetings of the Council in one unbroken chain, and no inducement of personal ease kept him away from its deliberations. The finances of the Institution, too, to which he very munificently contributed, found in him a most careful guardian, and every year he took upon himself the most onerous duty of making a personal appeal to his own friends and to the supporters of the Institution in order to replenish its exhausted means.

In him the Council have lost a friend, whose sagacious mind and gentle heart, united to innate modesty and goodness, which were his distinguishing characteristics, won the lasting admiration and esteem of all his colleagues; and in tendering to his sorrowing family, this expression of their sympathy, the Council feel that they are but voicing the sentiments of the whole Anglo-Jewish Community.

Nor was this the only tribute to his memory. A special Memorial Service was held at Queen Square House, and the Chief Rabbi delivered an address in the course of which he emphasized the exceptional services of the deceased. "It is meet", said Dr. ADLER, "that within these walls we should offer our tribute of gratitude in recognition of all that he wrought for Jews' College. As the tablet set up in the Entrance Hall testifies, CHARLES SAMUEL gave this institution thirty years of devoted service, and accorded it his most munificent support. To his generosity we owe this spacious building, with its stately hall, its fine library, and its convenient class and common rooms, its comfortable dwelling, and its appliances for physical exercise. But he did not limit himself to pecuniary benefactions. He was unflagging in his zeal for the prosperity of the College and for the welfare of those who are trained within its walls. It was a source of

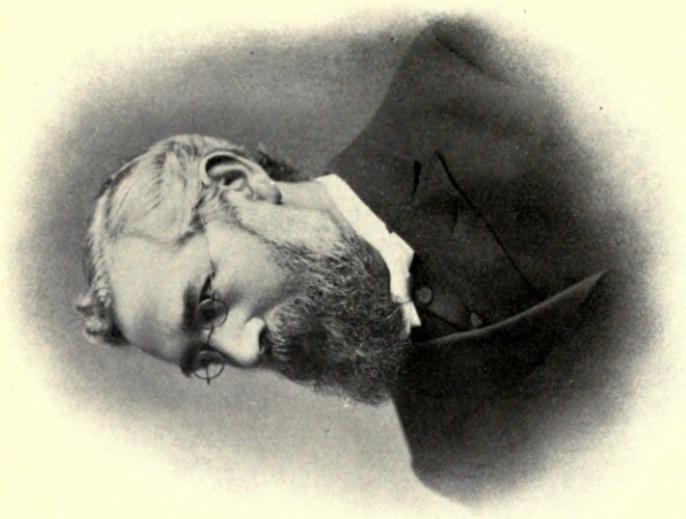
deep gratification to him when any of our students obtained posts either within the kingdom or in a community beyond the seas, and when they proved themselves worthy of their *alma mater* The demise of CHARLES SAMUEL leaves an aching void in the ranks of the community. But by no institution will his loss be more keenly felt than by Jews' College. Verily, it is no mere figure of speech when we say respecting him, 'Thou wilt be missed, for thy seat will be empty'. At this memorial service the question presses itself upon us, how can we hallow his memory in the most fitting manner? I would bid you hearken to the exhortation which the example, the worth, and the words of our lamented Treasurer addressed to you. It bids you, the students, prepare yourselves for the sacred calling you have chosen with single-minded devotion and whole-hearted earnestness. It calls upon the members of the community, but especially upon his friends and kindred: 'Do not suffer this institution which was so dear to him in life to pine and languish from the lack of whole-hearted support' ".

Jews' College suffered other losses about this period. The death of CHARLES SAMUEL followed upon that of Sir JOSEPH SEBAG MONTEFIORE, who died in the previous January, and who "had been associated with the Institution from the early days of its history". And in May, 1902, there had passed away, in the prime of manhood, that valued friend of the College, ASHER I. MYERS, of the *Jewish Chronicle*, who seemed to have inherited all the interest in, and enthusiasm for, Jews' College of a former Editor of that journal. "As a member of the Council for nearly twenty years", writes the Report for 1902, "as Chairman of the Library Committee, and of several other Sub-Committees, his devotion to the interests of the Institution, evinced more especially on the occasion of the removal of the College to its present habitat, had

*Photo by
Elliott & Fry*

REV. S. SINGER
HON. SECRETARY OF EDUCATION COMMITTEE

ASHER I. MYERS
SOMETIMES CHAIRMAN OF LIBRARY COMMITTEE



earned the gratitude of the Council, while his masculine common sense, his tact and self-effacement, endeared him to his colleagues". A portrait of Mr. MYERS, presented by his widow, now hangs in the Lecture Hall.

Then, following upon the death of CHARLES SAMUEL, came that of ALFRED LOUIS COHEN, who "to a deep insight into the religious requirements of the community, added an ardent desire for the intellectual advancement of his race, and devoted unsparing efforts to promote every good object in connection therewith." Besides bequeathing a legacy of five hundred pounds to the funds of the College, Mr. COHEN left a further sum of five thousand pounds, upon trust, the annual income of which was to provide one or more scholarships at Oxford or Cambridge, to be held by a pupil of Jews' College or the Jews' Free School.

To complete this mournful list of bereavements, in January, 1905, died Mr. FREDERIC D. MOCATTA, the friend of Jews' College, as of every other communal institution. "In the presence of the loss of such a benefactor to his race and his fellow countrymen", ran the Council's Vote of Condolence on the occasion, "Silence might be the best tribute to his memory, when words fail to describe the sentiments of love and admiration which he inspired in the hearts of all. But the Council cannot allow the passing of this beloved Exemplar of all that was noble and good to take place without attempting to record, however inadequately, their appreciation of the unique work of his life, and at the same time to offer to his bereaved widow and family the expression of their profound and abiding sympathy in the loss which they have sustained."

Mr. MOCATTA bequeathed to the funds of Jews' College a sum of £200, together with a large picture, entitled: "The Jews imploring FERDINAND and ISABELLA to allow

them to remain in Spain". This work is hung in the Lecture Hall, at the further end. It thus appropriately faces the other fine picture of a cognate subject which Mr. MOCATTA had presented to the College some years previously.

IX.

THE FINANCES OF THE COLLEGE. — DEVELOPMENTS AND CHANGES.

The financial position of Jews' College, though it had considerably improved of late years, still occasioned anxiety. Even more rapid than the growth of its revenue was that of its expenditure. "It cannot be expected", the Treasurers stated in a report which they issued in 1901, "that a building of the size and importance of Queen Square House can be carried on and maintained at the very low figure which has ruled the expenditure at Tavistock House during the past twenty years." As we have seen, the last official act of CHARLES SAMUEL was to join in issuing an appeal to the public. A special circular was addressed to the Wardens, Ministers, and Congregations of the United Kingdom, which resulted in an addition of £150 to the Annual Subscriptions and £690 to the Donations. The Manchester Hebrew Congregation and the Birmingham Hebrew Congregation (one of the few synagogues in England which has not been served by Jews' College), to be followed later by Leeds and Hanley, and the Sydney Hebrew Congregation, were among the new subscribers that the appeal secured. The West London Synagogue of British Jews contributed various sums from time to time. The United Synagogue was voting £200 a year, and in 1903 it was induced by the advocacy of Mr. ADOLPH TUCK, the new Treasurer, to increase its vote to £300. In that year, it may be men-

tioned, four ex-students of the College — the Rev. MICHAEL ADLER, B.A., the Rev. D. WASSERZUG, B.A., the Rev. HARRIS COHEN, and the Rev. WALTER LEVIN — had become Ministers of the United Synagogue. An effort was, indeed, made to raise the United Synagogue's subsidy to £500. It proved abortive, and to compensate Jews' College for its disappointment an anonymous member of the Council generously came forward with an extra donation of £200. By the death of CHARLES SAMUEL the College lost an annual donation of £200. Part of this loss was, however, made good by the establishment of a Charles Samuel Memorial Subscription Fund, which realized subscriptions amounting to £120 a year. The trustees of the Judith Lady Montefiore College continued their munificent grant from year to year. Mr. DAVID DAVIS, of Blackheath, was contributing annually £50 to the Endowment Fund which he had initiated. In the course of 1902 Mr. ELLIS A. FRANKLIN, an old friend of the College, placed £300 at the disposal of the Council for the purpose of founding, in memory of his deceased wife, an "ADELAIDE FRANKLIN Prize" for "proficiency in the knowledge of Hebrew and the tenets of the Jewish Religion". Nevertheless the need of placing the College on a firmer financial basis was shown by recurring deficits. The approaching Jubilee suggested itself as a propitious opportunity for making a vigorous effort in this direction.

Attention must now be directed to various changes and developments in the educational administration of the institution. The retirement of Mr. ISRAEL ABRAHAMS from the post of Senior Tutor, on his appointment as Reader in Rabbinic and Talmudic Literature at the University of Cambridge, in 1902, besides severing a family connection with the College which had extended back to 1858, was a

severe blow to the institution, from which it has not yet recovered. It necessitated a rearrangement of the teaching duties. Additional responsibilities now devolved on Dr. HIRSCH, Dr. HIRSCHFELD, and Mr. KILNER. For a time Mr. ABRAHAMS continued to act as Teacher of Homiletics, but on resigning this position also, he was temporarily succeeded by the Rev. Dayan HYAMSON. The appointment was now made an annual one. Mr. HYAMSON was succeeded by the Rev. A. A. GREEN, and Mr. GREEN was followed by the Rev. Dr. GOLLANCZ. In 1903 the teaching of French at Jews' College was discontinued, this subject being no longer essentially required for the Arts examinations of the London University. The Council were thus compelled "to their great regret", to dispense with the services of Mr. ANTOINE, who for thirty-five years had discharged the duties of French Teacher with conscientious ability. Mr. S. L. HASLUCK had taught Elocution at Jews' College since 1889, in which year he succeeded Mr. J. L. OHLSON. On retiring, in 1904, he was succeeded by Dr. H. H. HULBERT, B.A. The teachers of Chazanuth for many years past had been the Rev. ISAAC SAMUEL and the Rev. F. L. COHEN. At the commencement of 1904 Mr. SAMUEL resigned, after nearly twenty years of service, the Rev. J. L. GEFFEN being appointed Mr. COHEN's colleague. Mr. COHEN also retired from office in the course of 1904, after seventeen years of service, on his appointment to the position of Chief Minister of the Sydney Congregation.

In July, 1902, a Special Committee, consisting of Dr. BARNETT, Dr. EICHHOLZ, and Messrs. AUGUSTUS KAHN and M. E. LANGE, and designated the "Visiting Committee", was nominated "to investigate and to report upon the operation of the teaching" and cognate matters. The Report which they issued in the course of the following year, and which was adopted by the Council, is too lengthy to repro-

duce *in extenso*; but the most important section, that relating to the "Arrangement of Courses of Study", is here given in part:—

"The normal course of studies to be pursued at the College shall be divided into four periods, viz:—

I. A period of instruction in the *Preparatory Class* leading up to —

A First Theological Examination, after which the successful Pupil shall enter upon —

II. A period of two years in the *Junior Students' Class*, leading up to —

A Second Theological Examination, after which the successful Student shall enter upon —

III. A period of two years in the *Senior Students' Class*, leading up to —

A Third Theological Examination, after which the successful Student may enter upon —

IV. A period of about two-and-a-half years in the *Upper Senior (Rabbinical Diploma) Class*, leading up to —

A Fourth Theological Examination, entitling the successful Student to the *Rabbinical Diploma*.

Note. — It is desirable (but not imperative) that *pari passu* with these examinations the Students and Pupils should pass successively the Matriculation, Intermediate Arts, and further Examinations of the University.

The following titles shall be conferred as a result of the above Theological Examinations:

I. The title of *Associate of Jews' College*, to be granted to Students who shall have passed the Third Theological Examination and likewise graduated at a University.

II. The title of *Fellow of Jews' College*, to be granted to Students obtaining the Rabbinical Diploma.

Note. — The title of *Probationer* is hereby abolished.

In connection with these alterations, the Rev. A. CHAIKIN, Minister of the Federation of Synagogues, was appointed to give private instruction in advanced Talmud and Posekim to the students of the Rabbinical Diploma Class.

X.

PROGRESS OF THE STUDENTS.

What has hitherto been recorded of the College since it became located in Queen Square House bears reference to the efforts that were being made for the training of its students. A more important chapter than any that has preceded remains to be written. We have now to tell what the students themselves were doing to answer the expectations of their friends. The last six years of the internal history of the College show clear signs of evolution and progress. The attainment of University and Collegiate honours was becoming more general. Not in Hebrew and Semitics only, but in general studies also, the *alumni* of Jews' College were now holding their own with the students of other institutions.

In 1900 Mr. HENRY SNOWMAN, who became an "Associate" of Jews' College, graduated at the University of London, besides taking a First Class Prize in Senior German at University College. One student passed the Intermediate Arts, and three students matriculated. B. I. COHEN gained the Hollier Hebrew Scholarship, and several honours were awarded in English Language and Literature, Philosophy of Mind, and Logic. Mr. MAURICE SIMON, B.A., obtained the "Fellowship" Certificate of Jews' College.

The following year, seven students matriculate, and two pass the Intermediate Arts examination. The Hollier Hebrew Scholarship is won by D. MANN (Manchevsky), and numerous other distinctions are gained at University College. J. DANGLOW

takes a First Class Certificate in Logic, with marks qualifying for a Prize; J. K. LEVIN a Second Class Certificate in Senior Greek, a Third Class Certificate in Senior Latin, and a Second Class Certificate in Higher Senior French. Mr. R. TRIBICH takes certificates in English Language and Literature, Logic, and Modern History.

In 1902 Mr. D. MANN graduated at the University of London, and one student took the Intermediate Arts examination. J. HOCHMAN gained the Hollier Hebrew Scholarship, and Certificates of Honour were awarded in Logic to H. GOODMAN (First Class, with marks qualifying for a Prize), H. LAZARUS, A. TURNER and I. STATMAN; and to J. DANGLOW in Psychology and Ethics. The "Associateship" Certificate of Jews' College was awarded to J. K. LEVIN.

The following year six students passed the Intermediate Arts at the University of London, and three matriculated. The Hollier Hebrew Scholarship was awarded to H. SANDHEIM. Several other distinctions were gained at University College: D. POOL, the Andrew Scholarship in Classics, the Latin Prize, the French Prize, the Certificate in Greek, with marks qualifying for a Prize, etc.; H. LAZARUS, the Greek Prize, the German Prize, Certificate in Latin, with marks qualifying for a Prize, etc.; H. GOODMAN, the Logic Prize, etc., etc.; BARNETT GOLDSTEIN, Second Class Certificate in Greek; J. HOCHMAN, First Class Certificate in Hebrew, and Third Class Certificates in Logic, Greek, and French; E. LEVENE, First Class Certificate in Greek, with marks qualifying for a Prize. Certificates in Greek, Latin, French, Logic: A. TURNER, J. STATMAN, H. SANDHEIM, and S. NEWMAN. The "Associateship" Certificate of Jews' College was awarded to B. I. COHEN, ISRAEL COHEN, J. DANGLOW, and D. MANN. The Report for this year takes note of the gratifying fact that at the June Sessional Exam-

ination at University College, "Students of Jews' College carried off all the prizes in the classes of which they were members".

The Report for 1904 is more gratifying still. Four students (BARNETT I. COHEN, ISRAEL COHEN, HARRIS M. LAZARUS, and JACOB K. LEVIN) passed the B.A. with Honours; six students passed the Intermediate Arts, and three students matriculated. The Holier Hebrew Scholarship fell to BENZION HALPER and DAVID POOL, and numerous Certificates of Honour were gained at Gower Street in English, Latin, Greek, German, French, Hebrew, Semitic Epigraphy, and Logic. This year, for the first time, the University of London held the B.A. Honours Examination in Hebrew and Aramaic. All the candidates for this examination were students of the College, and all of them were successful.

Coming to 1905, the last year to be noted in this record, the results show an improvement even on those of the former year. The Jubilee year of Jews' College is worthily signalized by the largest number of successes at the University of London ever gained. Five students presented themselves at the B.A. Examination (BARNETT GOLDSTEIN, JOSEPH HOCHMANN, DAVID POOL, ISIDORE STATMAN and ABRAHAM TURNER), and all passed with Honours.

The distinctions for this year, ending November 10th, on which date the College had completed its half a century of existence, may now be set forth as follows:—

GRADUATES.

DAVID POOL, B.A. Honours, First-Class. First Class Certificate in Hebrew; First Class Certificate in Semitic Epigraphy.
 BARNETT GOLDSTEIN, B. A. Honours, Second Class.
 JOSEPH HOCHMANN, B. A. Honours, Second Class.

ISIDORE STATMAN, B. A. Honours, Second Class.

ABRAHAM TURNER, B. A. Honours, Third Class.

UNDERGRADUATES.

A. Senior Students.

ABRAHAM COHEN, Hebrew Hollier Scholarship (University College).

BENZION HALPER, Intermediate Arts (University of London).

Greek, First Class Certificate; Latin, Second Class Certificate; German, First Class Certificate and Second Prize; Logic, Second Class Certificate; Hebrew Second Class Certificate (University College).

HERBERT J. SANDHEIM, Third Class Certificate, Semitic Epigraphy (University College).

B. Junior Students.

ABRAHAM I. CLARKE, Third Class Certificate in Latin, Greek, and Ancient History (University College).

EMANUEL DRUKKER, Matriculation (University of London).

DAVID I. HIRSCH, First Class Certificate and First Prize in German; Third Class Certificate in Ancient History (University College).

JACOB S. SACKIER, Third Class Certificate in Ancient History (University College).

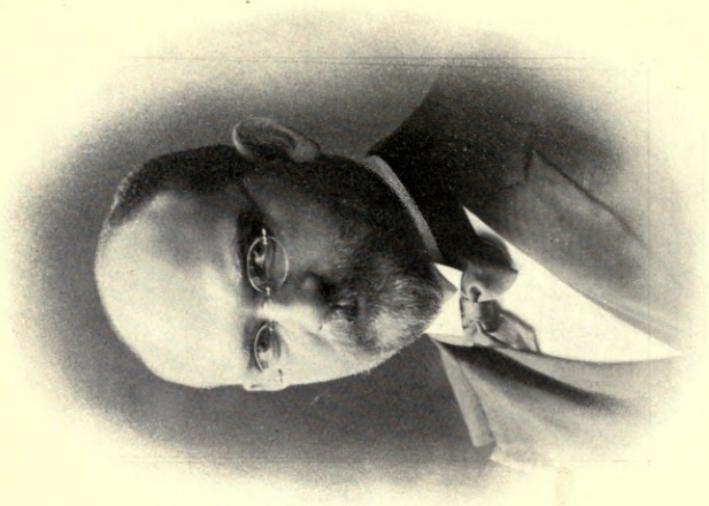
This record of scholastic successes is, however, far from giving a complete picture of the students' activities during the period under review. While fitting themselves to become ministers and teachers, the senior students were also rendering service to the community in various capacities. The Report for 1901 notes that at the Autumn Festivals seventeen students officiated in the Metropolis and the Provinces, and that the Principal received many letters of

thanks for their services. In 1902. Mr. R. TRIBICH is appointed Minister of the Bradford Hebrew Congregation, and fifteen students give their services to synagogues at the Autumn Festivals. The following year presents a similar record, and in 1904 seventeen students are officiating. In 1905, the number is nineteen. And during this year three students have assumed office, Mr. J. DANGLOW being appointed Minister of the St. Kilda Congregation, Melbourne, Mr. H. M. LAZARUS, B.A., Minister of the Brondesbury Congregation, and Mr. HYMAN GOODMAN, Minister of the Hanley Congregation. Thus have the benefits of Jews' College been extended in a single year alike to London, the Provinces and the Colonies.

XI.

CLOSING OF ARIA COLLEGE. — APPOINTMENT OF
DR. BÜCHLER. — THE APPROACHING JUBILEE. — THE
COLLEGE AS CONSTITUTED AT THE END OF FIFTY YEARS.

By a noteworthy coincidence it happens that the Jubilee year of Jews' College has witnessed the temporary closing of Aria College, Portsea, which suspended its operations in September, 1905, after thirty years' activity. Aria College was founded by the will of LEWIS ARIA, a native of Hampshire, who endowed it with a sum of £25,000, and directed that the College should be erected at Portsea for the training of natives of Hampshire for the Jewish ministry. For many years past — ever since 1882 — the Trustees of Aria College have been sending their most promising students, who had matriculated, to pursue their further studies at Jews' College, under an arrangement by which they provided for the maintenance of the students, and paid the College fees or a portion thereof. The Revs. JOSEPH F. STERN, WALTER LEVIN, B. N. MICHELSON, B.A., and H. GOODMAN are all Jews' College students who



DR. A. BUCHLER



DR. H. HIRSCHFELD

received their early education at Aria College. At the present time three students are preparing for graduation under this arrangement at Jews' College, which is thus the only institution in the United Kingdom that survives for the training of Jewish ministers.

Early in 1905 the Visiting Committee, to which reference has already been made, recommended that the Council should appoint a Chief Assistant to the Principal, who was to devote his whole time to the work of the College. He was to possess a thorough mastery of Semitic and especially Talmudic Scholarship, he was to be a graduate of a University of recognized standing, and a holder of the Rabbinical Diploma, and he was to profess adherence to the principles and practices of traditional Judaism. The recommendation was adopted, and after interviewing several candidates for the position, the Council's choice has ultimately fallen on Prof. ADOLF BÜCHLER, of Vienna, who will assume office in the summer of 1906.

Dr. BÜCHLER (we take these particulars from the "Jewish Encyclopaedia" and the Jubilee History of the Breslau Seminary) was born October 18, 1867, at Priekopa, in Hungary. In 1887 he commenced his theological studies at the Budapest Seminary, at the same time pursuing his University studies under GOLDZIHER and KARMAN. During the years 1889-1890, he studied at the Breslau Seminary, and in the latter year he graduated as Ph.D. at the Leipsic University. His Doctorate dissertation, "Zur Entstehung der Hebraischen Accente" was afterwards published in the "Sitzungsberichte der Wiener Akademie der Wissenschaften" of 1891. Returning to Budapest to complete his theological studies, he was ordained Rabbi in 1892. Then, at Oxford, he worked for a year in the Bodleian Library, under the direction of his uncle, Dr. NEUBAUER, and it was while he was so engaged that he contributed an essay to the *Jewish Quarterly Review* for 1893.

on "The Reading of the Law and Prophets in a Triennial Cycle" which established his reputation both as a Massoretic scholar and an original thinker. That year he accepted a call as instructor to the Vienna Jewish Theological Seminary, a position which he has held down to the present time. His other writings, most of them dealing with the last days of the Second Temple, and which "have attracted much attention on account of their originality", include "Die Priester und der Cultus im Letzten Jahrzehnt des Tempelbestandes", "Die Tobiaden und Oniaden im II Makkabäerbuche", "Das Grosse Synhedrion in Jerusalem und das Beth-Din in der Quaderkammer des Jerusalemischen Tempels", "The Sources of Josephus for the History of Syria" (*Jewish Quarterly Review*, IX), "The Fore-Court of Women and the Brass Gate in the Temple of Jerusalem" (*Jewish Quarterly Review*, X), and various contributions to the *Monatsschrift*, the *Revue des Études Juives*, and other learned periodicals.

One other change has to be recorded. At the end of the Jubilee year, Mr. HENRY H. HYAMS was impelled by the state of his health to resign the post of Secretary, which he had filled with much devotion for nearly 32 years. The following Resolution gives expression to the Council's sentiments towards this respected official: —

That the Council have received with feelings of great regret the resignation of Mr. HENRY H. HYAMS of the post of Secretary, which he has held with so much credit to himself, and such great advantage to the Institution, for a period of more than thirty years.

Apart from the discharge of his purely secretarial duties, his deep interest in the welfare of the Institution has been exhibited in so many ways that the Council feel that his withdrawal deprives them not only of a most conscientious official but likewise of the support of an earnest friend. They deplore the cause of Mr. HYAMS' retirement, but they sincerely hope that he will regain his health and strength for the benefit of himself and for the advantage of the many communal institutions which he has so zealously served."

Mr. HYAMS continues in office until the Jubilee celebration

in June next, when he will be succeeded by Mr. ALBERT M. HYAMSON.

The approaching Jubilee of Jews' College had occupied the attention of the Council since the beginning of 1905. It was felt that so important an occasion should be worthily commemorated, and the Council decided, in the first instance, upon the establishment of a Jubilee Endowment Fund, an appeal for which has been issued to English-speaking Jews at home and abroad. In connection with this appeal, a banquet was arranged to take place on the 13th June, 1906, at which Lord ROTHSCHILD has promised to preside. Finally, it was decided to celebrate the Jubilee from a literary point of view by the publication of a Jubilee volume, containing a history of the institution from its inception to the present day, together with contributions from past and present teachers and past students of the College on matters of interest pertaining to Jewish History and Literature.

In the opening pages of this record there were set forth the names of the original Council of the College and its earliest officials. The following table exhibits the Honorary and other Officers of the Institution at the end of fifty years.

HONORARY OFFICERS.

The Council.

President and Chairman of the Council.

The Very Rev. Dr. ADLER, Chief Rabbi.

Vice-President.

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XII.

CONCLUSION.

Our story of Jews' College has reached its end. To many readers of these pages what the institution has accomplished in the course of half a century will probably have come as something of a revelation. From a day of small and discouraging beginnings it has steadily made its way in public confidence, triumphing over difficulties of no ordinary magnitude, conquering prejudice and apathy, attracting to its support every section of the community, and becoming the great training-ground of the Anglo-Jewish pulpit. From its portals have gone forth men of zeal and ability who, as preachers and teachers and writers, have diffused the light of religious learning throughout the British Empire and among not a few communities of America. The particulars are given in the Appendix which follows. It is a record to which such an institution may point with satisfaction. Jews' College has proved itself not merely useful but indispensable; so indispensable, indeed, that it is hard to imagine the condition of the Anglo-Jewish community if no such Seminary had been called into existence. Genius would,

somehow, always have made its way to the front, exceptional enthusiasm must have asserted itself; but a native ministry, in any real sense, there could not have been; and pulpits, if they had multiplied as they have done during the past fifty years, would have had to be almost entirely recruited from foreign sources. As a consequence, congregations would have been alienated. With the growth of culture among the general body of English Jews, the Synagogue must have lost much of the influence it once possessed. And other institutions — schools, charities, literary and learned bodies — would have suffered in lesser degree. Such a state of things would have been found intolerable. It is almost inconceivable, because long before matters had reached this pass the demand for a training college for Jewish ministers would have been too insistent to be disregarded. The conviction would have forced itself on our communal leaders that without an educated English ministry English synagogues could not be upheld.

Thanks, however, to the far-sighted policy of the late Chief Rabbi, thanks, moreover, to the public-spirited co-operation of such men as Sir MOSES MONTEFIORE, Sir GEORGE JESSEL, JACOB FRANKLIN, HENRY SOLOMON, and the Rev. A. L. GREEN, such possibilities were averted. Jews' College came into being in the early fifties, and a few years later into actual operation. It may be said to have been launched upon a sea of difficulties, for it was started without any endowment, like that which helped to establish the FRAENCKEL Seminary at Breslau and many a similar flourishing institution. From the outset it has had largely to depend upon the assistance extended to it from year to year by the community it was serving. That assistance, as we have seen, has nearly always proved inadequate to its growing responsibilities. The burden of anxiety thus imposed upon its President and Treasurers has been formidable in the extreme. In and out of

season they have been constrained to plead with the community for a fuller recognition of the claims of a ministerial college. But the difficulties are gradually diminishing. After fifty years of existence, a commemorative Endowment Fund is to be established which, if the hopes of its promoters are realized, will go far to render Jews' College independent for the future of such undignified appeals.

This future, to which we now turn, opens up a vista of far-reaching, even fascinating, possibilities. The fifty years that have elapsed since the foundation of Jews' College — one-fifth of the whole period during which Jews have been resettled in the United Kingdom — is, after all, but a small fraction of the life of a community. The institution is probably only at the threshold of a career which future historians will reckon by centuries. Sooner or later, the College, as the foremost representative of Jewish learning in England, will take its place as an integral constituent of the University of London, its teachers ranking as University professors, its theological diplomas as University degrees. This and much else accomplished, is it beyond the bounds of likelihood, that an Anglo-Jewish Seminary may succeed in so impressing its achievements upon the progress of Biblical and Rabbinic learning that it will prove no unworthy successor of the great Academies of the past — of Jabnia, Sepphoris, and Tiberias, Nehardea, Sura, and Pumbeditha? No one, at least, will deny that what the College has accomplished hitherto is as nothing to what it is capable hereafter of accomplishing, if an enlightened community will appreciatively rally to its support. In saying this we have in view something more important than money. "I ask", said the Chief Rabbi at the inaugural ceremony of May 6, 1900, "not for funds, but for lives". The community of English Jews must endow the Seminary of the future with the necessary human material

of which it has hitherto been so grudging. If the Jewish ministry of coming generations is to be an improvement on its predecessors, it should no longer be drawn from a single class. Every section of society must contribute of its best. To bring this about the ministerial career will have to be regarded — it is coming to be so recognized in the United States of America — as no less honourable and advantageous than other professions. Till now the training of English Ministers has suffered grievously from the lack of this recognition. The future of Jews' College thus rests with the community, but the community's future is even more dependent upon that of Jews' College. By the calibre of the men that shall issue forth from the institution to expound the Word of God, the status of Anglo-Jewry will be judged from without, its usefulness will be determined from within:—

Istuc est sapere, non quod ante pedes modo est
Videre, sed etiam illa quae futura sunt
Prospicere. —

TERENTIUS, *Adelphi*, III, 3, 32.

APPENDIX I.

PARTICULARS OF PAST STUDENTS WHO HOLD OR HAVE HELD MINISTERIAL OR ACADEMICAL POSITIONS.

[The subjoined compilation is intended to give the reader a general idea of the results achieved by Jews' College, as apart from Jews' College School. It makes no claim to completeness, or to more than approximate accuracy, it not having been found practicable to follow in detail the careers of the many students who have passed through the College in the course of fifty years. Those who have embraced other callings than that of Minister or Teacher of Hebrew and Religion are not included.]

Aarons, Rev. Isaac. — Minister, Merthyr Tydvil Congregation (appointed 1906). Formerly: Teacher, Wolverhampton Hebrew School; Headmaster, Manchester Talmud Torah; and Headmaster, Sheffield Hebrew School.

Abelson, Rev. J., B.A. — Minister, Bristol Congregation (appointed 1899). Headmaster, Bristol Hebrew School. Born, Merthyr Tydvil, 1873. Associate of Jews' College, 1893. Hollier Hebrew Scholar, University College, 1893. Certificates of Honour, University College — Early English, 1893; Logic, Anglo-Saxon and English Literature, 1894. B.A. University of London, 1894. Minister, Cardiff Congregation, 1895—1899.

Publications: Sermons.

Abrahams, Israel, M.A. — Reader in Rabbinic and Talmudic Literature, University of Cambridge (appointed 1902). Member of the Special Board of Oriental Studies, Cambridge. Lay Preacher. Born, London, 1858. First Prizeman, Logic and Philosophy of Mind, University College, 1880. Certificates of Honour, 1880, 1881. Prizeman, First Hebrew and Scriptural Examination, University of London, 1881. M.A., Philosophy and Political Economy, University of London, 1881. M.A. Cambridge, *Honoris Causa*, 1902. Teacher of English and Mathematics, Jews' College, 1881—1899; Senior Tutor, 1899—1903; Teacher of Homiletics, 1894—1903. Lecturer in Hebrew, King's College, London (Teachers' Classes, Jewish Religions Education Board). President, Jewish Historical Society, 1904—5. Curator of *Orientalia*, University Library, Cambridge, 1906. First President of Union of Jewish Literary Societies. Introduced into England the Yellin method of teaching Hebrew.

Publications: "Aspects of Judaism" (joint author); "Jewish Life in the Middle Ages"; "Chapters in Jewish Literature"; "Hebrew Lessons" (joint author); "Maimonides" (joint author); "Festival Studies"; *Jewish Quarterly Review* (joint editor); contributions to *Jewish Encyclopaedia* (Member of Foreign Board of Consulting Editors), Cheyne & Black's *Encyclopaedia Biblica*, Hastings' *Dictionary of the Bible*, *Transactions of Jewish Historical Society*, and various periodicals; bibliographical articles in *American Jewish Year Book*, *Jewish Quarterly Review*, and *Jewish Chronicle*.

Abrahams, Rev. Joseph, M.A., Ph.D. — Minister, Melbourne Hebrew Congregation (appointed 1883), and President, Jewish Ecclesiastical Board of Victoria. Born, London, 1855. B.A., London; M.A., Melbourne; Ph. D., Leipzig. Received the Rabbinical Diploma at the Rabbinical Seminary of Dr. HILDESHEIMER, Berlin.

Publications: "On the Sources of Medrash Echah"; sermons and lectures.

Abrahams, Rev. Moses, B.A. — Minister, Old Hebrew Congregation, Leeds (appointed 1887). Born, London, 1860. Certificate of Honour, University College, Logic and Psychology, 1881. B.A., University of London, 1882. First Hebrew and Scripture Examination, University of London, 1883. Hebrew Head Teacher, Stepney Jewish Schools, 1884—1887.

Publications: Art. "Leeds" in *Jewish Encyclopaedia*.

Adler, Rev. Michael, B.A. — Minister, Central Synagogue (appointed 1903). Jewish Chaplain to H. M. Military and Naval Forces, and Brigade Staff-Chaplain, Jewish Lads' Brigade (appointed 1905). Lecturer, Teachers' Classes, Toynbee Hall. Born, London, 1868. B.A. Honours, University of London, 1888. Hollier Hebrew Scholar, University College, 1888. Prizeman, First Hebrew and Scriptural Examination, University of London, 1890. Further Scriptural Examination, 1891. Fellow of Jews' College, 1900. Minister, Hammersmith Synagogue, 1890—1903. Senior Hebrew Master, Jews' Free School, 1893—1903.

Publications: "First Steps in Hebrew Grammar"; "Elements of Hebrew Grammar"; "Students' Hebrew Grammar"; "History of the Central Synagogue"; contributions to *Transactions of the Jewish Historical Society*; sermons and lectures.

Adler, Rev. S. Alfred, — Minister, Hammersmith Synagogue (appointed 1904). Born, London, 1876. Certificates of Honour, University College — History, English Literature, Anglo-Saxon, Junior Latin, 1895, 1896; Logic, English, Ancient and Modern History, 1899. Minister, Liverpool New Hebrew Congregation, 1901—1904. Previously, Visiting Minister of the Reading Congregation.

Publications: Sermons and lectures; contributions to the Jewish press.

Bensky, Rev. M. — Minister, Hanley Congregation 1901—1905. Hollier Hebrew Scholar, University College, 1897. Certificates of Honour, University College, English and English Literature, 1898, 1899, 1900.

Berliner, Rev. B. — Minister, St. Johns' Wood Synagogue (appointed 1878). Born, London, 1848. Headmaster, Borough Jewish School, 1867—1870. Minister, Bristol Congregation, 1870—1878.

Chapman, Rev. Edward Maurice D.D. — Rabbi, Congregation Shaarai Shamayim, Schenectady, N.Y., U.S.A. (appointed 1900). Congregation Beth Israel, Hartford, Conn., 1878—1880. Temple Israel, Brooklyn, N.Y., 1880—1885. Temple Emanuel, Dallas, Texas, 1885—1897.

Chapman, Rev. John. — Principal, Great Ealing School. Hon. Secretary, Jews' College. Born, London, 1846. 1st. B.A., University of London. Assistant Master, Jews' College 1866—1867. Assistant Minister, Western Synagogue, 1867—1868. Head Master, Jews' Hospital and Orphan Asylum, 1868—1878.

Chodowsky, Rev. A. T. — Minister, Dunedin (N.Z.) Hebrew Congregation. Born, Posen, 1863. Formerly: Minister, Leicester Congregation; Christchurch (N.Z.) Congregation; and Brisbane Congregation.

Cohen, Rev. Francis Lyon. — Chief Minister, Sydney Hebrew Congregation, and President of the Beth Din, New South Wales (appointed 1905); Born Aldershot, 1862. Certificate of Honour, Early English, University College, 1882. Intermediate Arts, University of London, 1883. Intermediate B. Mus., 1883. Minister, Dublin Hebrew Congregation, 1885—1886. Borough New Synagogue, 1886—1905. Tutor of Chazanuth, Jews' College, 1886—1904. Jewish Chaplain to H.M. Military Forces, and Brigade Staff-Chaplain, Jewish Lads' Brigade, from the institution of these offices till 1905. Received Rabbinical Diploma, 1905.

Publications: "Voice of Prayer and Praise" (editor); various compilations of Synagogue Music; articles on Synagogue Music in *Jewish Encyclopaedia* and other publications; sermons and lectures.

Cohen, Rev. Harris. — Minister, Stoke Newington Synagogue (appointed 1903). Born 1869. Received early education at Manchester Jews' School. Minister, Nottingham Hebrew Congregation, and Lecturer, Nottingham University, 1890—1903. Sometime Minister of Merthyr Congregation and Visiting Minister to Hanley and Derby Hebrew Congregations. Superintendent, St. Stephen's School, Quaker Street.

Publications: Judaica in the general press.

Cohen, Rev. M. I., B.A. — Minister, Bulawayo Hebrew Congregation (appointed 1899). Andrew Scholar, University College, 1896. Prizeman, Junior Modern History, 1896. Certificate of Honour, Mental and Moral Philosophy, 1897. Associate Jews' College, 1898. B.A. University of London, 1899.

Cohen, Rev. Montague N. A. — Rabbi, Congregation Beth Israel, Tacoma, Washington, U.S.A. Formerly: Minister Victoria Congregation, British Columbia (elected 1901); and Rabbi, Congregation B'nai Israel, Sacramento, California. Born, London, 1877. Certificate of Honour, History, University College, 1899.

Cohn, Ephraim. — Head-Master, Jerusalem Von Lämmel School and Orphan Asylum (appointed 1887).

Danglow, Rev. Jacob. — Minister, St. Kilda Congregation (appointed 1905). Born 1880. Intermediate Arts, University of London, 1901. Certificates of Honour, University College, Logic, Psychology and Ethics, 1902. Associate Jews' College, 1903. Lecturer, Teachers' Classes, Toynbee Hall, 1903—1905.

Davis, Rev. M. E. — Minister, Middlesboro' Synagogue (appointed 1888), and Visiting Minister of the Congregations of West Hartlepool and Stockton-on-Tees. Formerly Visiting Minister of the Darlington Congregation. Honour Certificate, English Literature, University College.

Elzas, Rev. Barnett Abraham, B.A. — Rabbi, Beth Elohim Congregation, Charleston, South Carolina (appointed 1894). Born, Eydtkuhnen, Germany, 1867. Hollier Scholar in Hebrew, University College, 1886. Associate Jews' College, 1889. B.A., University of Toronto, 1893. Minister of Holy Blossom Synagogue, Toronto, 1890—1893; Sacramento Congregation, California, 1893—1894. Graduate of Medicine and Pharmacy, Medical College of the State of South Carolina, 1900—1901.

Publications: "The Sabbath School Companion"; "Judaism: an Exposition"; "The History of K. K. Beth Elohim, Charleston"; "The Jews of South Carolina".

Esterson, Rev. W. — Minister, Hambro' Synagogue (appointed 1899). Born, Edinburgh, 1872. Received early education at Jews' Free School. Minister, North-West London Synagogue, 1894—1899.

Feldman, Rev. Asher, B.A. — Dayan and Rabbi of the United Synagogue (appointed 1902). Born in Russia, 1873. Hollier Hebrew Scholar, University of London, 1895. Fellow of Jews' College, 1896. Received Rabbinical Diploma, 1899. Minister, Stoke Newington Congregation, 1899—1902. Sometime: Senior Master of Hebrew and Religion, Jews' Infant Schools; Organizer of, and Lecturer to, Teachers' Classes, Toynbee Hall and Jews' College; and Director of Studies, New Dalston Synagogue Schools.

Publications: Historical Syllabuses (Jewish Study Society); contributions to *Jewish Quarterly Review*; sermons and lectures.

Freedman, Rev. D. I. B.A. — Minister Perth Congregation, Western Australia (appointed 1897). Born, Buda-Pesth, 1874. Received early education at Jews' Free School. B.A., University of London, 1894. Honourman in Senior Mathematics, University College, 1894.

Publications: Art. "Australia" in *Jewish Encyclopaedia*; *Children's Hospital Magazine* (editor); *The Craftsman* (editor).

Friedlander, Rev. Gerald. — Minister, Western Synagogue (appointed 1897). Born, London, 1871. Teacher of Hebrew, University College School (appointed 1899). Intermediate Arts, University of London, 1893. Certificate of Honour, Mental and Moral Philosophy, University College, 1896.

Friedländer, Rev. Joseph. — Rabbi, Congregation Emanuel, Beaumont, Texas, U.S.A. Formerly, Reader and Preacher, St. Kilda Congregation, and Minister of North West London Synagogue. Born, Edinburgh, 1855.

Goldstein, Rev. S. A. — Minister, Auckland (N. Z.) Hebrew Congregation (appointed 1880). Formerly: Master, W. Hartlepool Hebrew School; Middlesboro'-on-Tees Jewish School; Minister Toowoomba (Queensland) Congregation; West Maitland (New South Wales) Congregation. Born, London, 1853.

Gollancz, Rev. Prof. Hermann, M.A., D. Lit. — Minister, Bayswater Synagogue (appointed 1892). Goldsmid Professor of Hebrew, University College (appointed 1902). Formerly: Minister, St. John's Wood Synagogue; New Synagogue; South Manchester Synagogue; and Dalston Synagogue. Born, Germany, 1852. M.A., University of London, German, Hebrew and Syriac, 1889. Hon. Secretary, International Congress of Orientalists, London, (Semitic Section) 1891. Received Rabbinical Diploma, 1897. Doctor of Literature, Hebrew, 1899. Delegate of University of London at International Congress of Orientalists, Rome, 1899. President, Jewish Historical Society, 1905—6. Lecturer on Homiletics at Jews' College, 1905—6.

Publications: "Ethical Treatises of Berachya"; "Clavicula Salomonis"; "Selections of Charms from Syriac MSS."; "Further Selections of Charms from Syriac MSS."; Translations into English of "Syriac Version of Sindban" and "Aramaic Targum on the Amidah"; "Anglican Version of Bible for Use in Jewish Families" (editor); contributions to reviews and *Transactions of Jewish Historical Society*; sermons and lectures.

Goodman, Rev. Hyman — Minister, Hanley Congregation (appointed 1905). Formerly Assistant Chaplain, Wormwood Scrubbs Prison. Born, Portsmouth. Received early education at Aria College and Portsmouth Grammar School. Intermediate Arts, University of London, 1903. Prizeman in Logic, University College, 1905.

Gouldstein, Rev. Julius A. (the late) — Minister, North London Synagogue, 1881—1902. Chaplain, Newgate, Holloway and Pentonville Prisons. Chaplain, Berner-street Company, Jewish Lads' Brigade. Born, Australia, 1858. Received early education at Jerusalem Yeshiba. S sometime Teacher at Shaaré Tikvah School and Stepney Jewish Schools.

Green, Rev. A. A. — Minister, Hampstead Synagogue (appointed 1892). Born, London, 1860. Minister, Sheffield Congregation, 1884—1888; Sunderland Congregation, 1888—1892. Lecturer on Homiletics at Jews' College 1904—5.

Publications: "Revised Hagadah"; sermons and lectures.

Harris, Rev. Isidore, M.A. — Minister, West London Synagogue of British Jews (appointed 1881). Minister, North London Synagogue, 1874—1881. Born, London, 1853. M.A., Philosophy and Political Economy, University of London. First Prizeman, Logic and Philosophy of Mind, University College.

Publications: "Jewish Year Book" (editor); "The Rise and Development of the Massorah" (J.Q.R.); art. "Jews", in *Chambers' Encyclopaedia*; contributions to the *Jewish Encyclopaedia* and Jewish and general press; writings bearing on Anglo-Jewish history, including "History of Jews' College", "History of Anglo-Jewish Press", "History of the Western Synagogue", "A Hundred Years Ago"; and "A Glance at some Old Law Books". "Historical Syllabus" (Jewish Study Society); sermons and lectures.

Harris, Rev. John — Reader, Liverpool Old Hebrew Congregation. Born, London, 1866. Received early education in City of London School.

Hyamson, Rev. Moses, B.A., L.L.B. — Dayan and Rabbi of the United Synagogue and Librarian of the Beth Hamedrash (appointed 1902). Born, Suwalk, Russia, 1863. Minister, Swansea Congregation, 1884—1889; Bristol Congregation, 1889—1892; Dalston Synagogue, 1892—1902. Received Rabbinical Diploma, 1899. B.A., University of London, 1882. L.L.B., 1899. Hollier Hebrew Scholar, University College, 1882.

Publications: Contributions to the *Jewish Quarterly Review*; sermons and lectures.

Joseph, Rev. Morris — Delegate Senior Minister, West London Synagogue of British Jews (appointed 1893). Born, London, 1848. Minister, North London Synagogue, 1868—1874; Old Hebrew Congregation, Liverpool, 1874—1882. Teacher of Homiletics, Jews' College, 1887—1893. Minister and Founder of Hampstead Sabbath Afternoon Services, 1890—1893.

Publications: "The Ideal in Judaism" (Sermons); "Judaism as Creed and Life"; contributions to *Jewish Quarterly Review* and Jewish press; Syllabus on Minor Prophets (Jewish Study Society); Three Lectures on the Prayer Book (Jewish Study Society); sermons and lectures.

Landau, Rev. J. H. — American Rabbi. Associate Minister of Sydney Congregation, 1888—1903. Sometime Minister of Cardiff Synagogue. Associate Jews' College, 1891.

Lawrence, Rev. Z. — Minister, Bloemfontein Congregation (appointed 1904). Born in Russia. Received early education at Kovno Yeshiba and Jews' School, Manchester. Minister, Newport (Mon.), 1896; Sunderland, 1896—1902. Visiting Minister, South Shields Congregation, 1898—1902.

Lazarus, Rev. A., B.A. (the late) — Born, London, 1870, died, U.S.A. 1899. B.A., University of London, 1891. Hollier Hebrew Scholar, University College, Second Class Certificate in Mathematics, 1890. Jewish Chaplain, Pentonville Prison, 1891—1893. Associate Jews' College, 1892. Minister, Holy Blossom Synagogue, Toronto, 1893—1899; Beni Israel Congregation, Houston, Texas, U.S.A., 1899.

Lazarus, Rev. H. M., B.A. — Minister, Brondesbury Synagogue (appointed 1905). Lecturer, Teachers' Classes, Toynbee Hall. Born, Riga, Russia, 1879. Prizeman, Greek and German, University College, 1903. B.A. Honours, University of London, 1904.

Levene, Samuel. — Joint Principal, Townley Castle School, Ramsgate. Born, London, 1867. Received early education at Westminster Jews' School. Prizes and Certificates of Honour, University College, 1884, etc.

Publications: Contributions to English and American press and to the *Jewish Encyclopaedia*.

Levin, Rev. Walter. — Minister, North London Synagogue (appointed 1903). Senior Master, Hebrew and Religion, Jews' Free School and Jews' Infant Schools. Received early education at Aria College and Portsmouth Grammar School. Certificate of Honour, University College, English, 1899. Minister North-West London Synagogue, 1899—1903. Associate Jews' College (Hebrew and Theological qualifications only), 1903.

Levy, Rev. A. — Minister, Durban Congregation (appointed 1903). Formerly: Visiting Minister to Aldershot Hebrew Congregation; Superintendent, St. Stephen's Hebrew Classes, Religious Education Board; Lecturer at Toynbee Hall, Teachers' Hebrew and Religion Classes. Born, London, 1878. Associate Jews' College (Hebrew and Theological qualifications only), 1903.

Levy, Rev. Joseph Leonard, B.A., D.D. — Rabbi, Rodeph Shalom Congregation, Pittsburg, U. S. A. (appointed 1901). Born, London, 1865. Fielden Scholar and Honour Certificates, University College, 1883. B.A., University of London, 1884. D.D., Western University of Pennsylvania. Minister, Bristol Hebrew Congregation, 1885—1889. Rabbi, B'nai Israel Congregation, Sacramento, California, 1889—1893. Associate Rabbi, Keneseth Israel Congregation, Philadelphia, 1893—1901. Chaplain of "Keegan's Brigade" in the Spanish-American War.

Publications: Translation of Tractate Rosh Hashana of the Babylonian Talmud; "The Greater Lights"; "Home Service for the Passover"; "The Nineteenth Century"; "A Book of Prayer"; "The Jew's Beliefs"; "The Children's Service and Hymnal"; "Text-Book of Religion and Ethics for Jewish Children"; "Sabbath Readings"; *The Jewish Criterion* (editor); volumes of sermons and lectures.

Levy, Rev. Solomon, M.A. — Minister, New Synagogue (appointed 1895). Born, Newcastle-on-Tyne, 1872. Hollier Hebrew Scholar, University College, 1892. Prizeman, German, 1893. Fellow of Jews' College, 1896. First Scriptural Examination, University of London, 1897. M.A., Philosophy and Political Economy, University of London, 1901.

Publications: Contributions to *Jewish Encyclopaedia*, *Jewish Quarterly Review*, *Transactions of the Jewish Historical Society*, and Jewish press; sermons and lectures.

Lewin, Rev. Raphael de C. (the late). Headmaster, Kingston (Jamaica) Hebrew School. Minister, Shreveport (Louisiana) Congregation (appointed 1866). Editor, *New Era* (New York), 1871—1875. Editor, *Jewish Advocate* (New York), 1879—1886.

Lipkind, Rev. Goodman, B.A. — Assistant Minister, Brighton Synagogue, 1898. Certificates of Honour, University College, History, 1895; Mental and Moral Philosophy, 1896. B.A., University of London, 1897.

Publications: Contributions to the *Jewish Encyclopaedia*.

Mendelssohn, Rev. L. B.A. — Burial Rabbi, United Synagogue (appointed 1903). Born, London, 1868. Senior Mathematical Certificate, University College, 1886; Honours Certificate, English and Anglo-Saxon, 1887. B.A., Honours (Mathematics and English), University of London, 1887. Associate of Jews' College, 1888. Headmaster, West- and East-Melbourne Jewish Schools, 1888—1890. Minister, Newcastle-on-Tyne, Bristol and Dublin Congregations, 1890—1900.

Michelson, Rev. B. N., B.A. — Minister, Newcastle Congregation (appointed 1905). Born Middlesboro', 1873. Received early education at Stockton High School, Aria College, and Portsmouth Grammar School. B.A. University of London, 1891. Mathematical Scholar, Corpus Christi College, Cambridge. Fellow of Jews' College, 1900. Minister, Newport, 1900—1902; Brisbane, Australia, 1902—1903.

Nieto, Rev. Jacob. — Rabbi, Congregation Sherith Israel, San Francisco, U.S.A. Formerly, Minister, Sheffield Congregations, and Teacher, Jews' Hospital and Orphan Asylum. Born, London, 1863.

Publications: *New Occident* (editor); "The Romance of Poverty".

Ornstein, Rev. A. (the late). — Minister, Kimberley Congregation 1884—1885. Certificate of Honour, English Language, University College, 1882. Born, London, 1863, died Kimberley, 1885.

Phillips, Rev. Eleazar P. — Minister, Garnethill Synagogue, Glasgow (appointed 1879). Born, Adelaide, South Australia, 1862.

Phillips, Rev. Isaac — Minister, Portsea Synagogue. Born, London, 1845.

Polack, Rev. Joseph, B.A. Assistant Master and House Master, Clifton College. Lecturer in Hebrew, University College, Bristol. Born, Rochester, 1856. B.A. Honours, University of London, 1879. Minister, Liverpool Old Congregation 1881—1890.

Rosenbaum, Rev. M. — Minister, South London Synagogue (appointed 1905). Formerly: Minister, Poplar Synagogue (London); Hanley Congregation; Newcastle-on-Tyne Congregation; and Jewish Chaplain, North Eastern Reformatory. Born, 1871. Hollier Hebrew Scholar, University College. Prizeman in Mathematics, University College, and Honour Certificate, English, 1890.

Publications: "Masonic Lectures".

Simmons, Rev. Joseph — Hebrew Teacher, Gates of Hope School. Formerly: Minister, Brixton Temporary Synagogue; Headmaster, West Metropolitan Jewish School; Hebrew Teacher, Stepney Jewish Schools; Lecturer, Teacher's Class, Jews' Infant Schools.

Simon, Maurice B.A. — Teacher, Jóhannesburg. Fellow of Jews' College, 1901. Received previous education at Oxford University. Teacher, Jews' College, 1897—1901.

Singer, Rev. Simeon — Minister, New West End Synagogue (appointed 1879). Hon. Secretary, Jews' College Education Committee. Born, London, 1848. Master, Jews' College School 1867—1879. Minister, Borough New Synagogue, 1867—1879. Received Rabbinical Diploma, 1890.

Publications: "Authorised Daily Prayer Book" (Editor); "Talmudical Fragments in the Bodleian Library" (joint editor with Prof. SCHECHTER); sermons, lectures, contributions to *Transactions of the Jewish Historical Society*, and Jewish and general press.

Sola de, Rev. Samuel (the late) — Minister, Spanish and Portuguese Synagogue, 1862—1866. Born, London, 1839.

Publications: Various synagogue melodies.

Solomon, R. J. — Formerly Teacher, Communal School, Margo Settlement, Cyprus (appointed 1898).

Stern, Rev. Joseph — Minister, East London Synagogue. Born, Bedford, 1865. Received early education at Aria College. Hollier Hebrew Scholar, University College, 1885. Associate Jews' College, 1889.

Publications: Contributions to the Jewish press; sermons and lectures.

Tribich, Rev. Reuben — Minister, Bradford Hebrew Congregation (appointed 1903). Minister, Reading Congregation 1902—1903. Sometime Assistant Chaplain of British Army at Aldershot. Certificates of Honour, University College, English Language and Literature, Advanced Constitutional History, and Logic, 1901.

Valentine, Rev. J. H. — Minister, Manchester Portuguese Congregation (appointed 1877). Formerly: Minister, Andrade Synagogue; Teacher, Gates of Hope Portuguese School; and Stepney Jewish Schools.

Wasserzug, Rev. David, B.A. — Minister, Dalston Synagogue. B.A. University of London. Associate Jews' College. Formerly: Minister Cardiff Congregation; Porth Elizabeth Congregation; and Johannesburg Hebrew Congregation.

Publications: Contributions to the Jewish and general press; sermons and lectures.

Wolf, Rev. A., M.A., D.Lit. — Minister, Manchester Congregation of British Jews (appointed 1901). Born in Russia, 1876. Hollier Hebrew Scholar, University College, 1895. Certificate of Honour, Ancient History, 1896. Prizeman, First Hebrew and Scriptural Examination, University of London, 1897. Further Scriptural Examination, 1898. Fellow of Jews' College, 1898. M.A., Philosophy and Political Economy, University of London, 1899. Doctor of Literature, Philosophy, 1905. B.A., Cambridge University, and Certificate of Research in Philosophy, Research Prize, St. John's College, Cambridge, 1901. Fellow of University College, 1902. Assistant Lecturer in Philosophy to Professor SULLY at University College, 1898—1903. Teacher of Philosophy at University of London (appointed 1903). Member of London University Board for Philosophical Studies, 1904.

Publications: "The Existential Import of Categorical Studies in Logic"; articles and reviews in *Jewish Quarterly Review*.

Wolfers, Rev. Philip — Principal, Margate Jewish College. Formerly: Minister, Barberton Synagogue (S. Africa); Johannesburg (S. Africa); Swansea Hebrew Congregation; and Cardiff Hebrew Congregation. Born, London, 1861. Received early education at Jews' Free School.

APPENDIX II.

LIST OF SCHOLARSHIPS AND HOLDERS.

THE LORD MAYOR'S COMMEMORATION SCHOLARSHIP. — Instituted in commemoration of the appointment, in 1856, of a gentleman of the Jewish faith to the office of Lord Mayor of the City of London. The income amounts to about £30 per annum.

Samuel de Sola	1859	F. L. Mendelson	1885
John Chapman	1861	Abraham Kenner	1886
B. Berliner	1863	F. H. Cotton	1889
Bearon Marks	1865	S. Levy	1890
Herman Gollancz	1868	B. N. Michelson	1894
Joseph Abrahams	1872	M. I. Cohen	1897
J. A. Gouldstein	1875	Israel Cohen	1899
Herman Cohen	1878	David Pool	1902
Francis L. Cohen	1881	Ephraim Levine	1905

BARNETT MEYERS SCHOLARSHIP ENDOWMENT. — Presented by Barnett Meyers, Esq., in 1863. The income is about £66 per annum, and provides for two Scholarships of £30 per annum each. Tenable for three years.

Simeon Singer	1863	W. Greenberg	1888
B. Berliner	1865	David Wasserzug	1889
Abraham Harris	1868	J. Abelson	1890
Isidore Harris	1870	M. Rosenbaum	1890
Hermann Gollancz	1874	S. Gelberg	1893
Joseph Abrahams	1877	J. Epstein	1894
Moses Hyamson	1878	G. Friedländer	1894
B. Saul	1879	G. Lipkind	1895
Abraham Ornstein	1882	Walter Levin	1898
S. Levene	1884	A. Levy	1898
B. Elzas	1885	J. Danglow	1899
Michael Adler	1886	Harris M. Lazarus	1901
Z. Jacobs	1888	B. I. Cohen	1902
		David Hirsch	1905

THE PRESENTATION OF SIR MOSES MONTEFIORE TO THE JEWS' COLLEGE, in affectionate memory of his wife, JUDITH LADY MONTEFIORE, daughter of LEVY BARENT COHEN, Esquire, deceased. The income of this Scholarship, formerly about £100, is now reduced to about £76 per annum.

Morris Joseph	1863	F. L. Mendelson	1886
Joseph Abrahams	1866	A. Kenner	1889
Gabriel Myers	1869	A. Lazarus B.A.	1892
Israel Abrahams	1872	J. Abelson	1893
B. Saul	1876	Asher Feldman	1896
Moses Abrahams	1880	A. Levy	1899
Francis L. Cohen	1885	D. Mann, B.A.	1902
		H. J. Sandheim	1905

THE RESIDENT SCHOLARSHIP ENDOWMENT FUND. — This Scholarship is of the Annual Value of £30, tenable for three years, and was presented by an anonymous donor.

John Chapman	1864	Joseph Stern	1887
Simeon Singer	1867	Abraham Lazarus	1888
Bearon Marks	1868	A. Feldman	1892
Joseph A. Simmons	1872	M. Bensky	1897
Hermann Cohen	1874	G. Chodowsky	1899
Israel Abrahams	1878	J. K. Levin	1900
David Wasserzug	1883	J. Hochman	1903

THE EDWARD HENRY BEDDINGTON MEMORIAL SCHOLARSHIP. — This Scholarship was endowed in the year 1874 by the family of the late EDWARD HENRY BEDDINGTON Esq., in commemoration of his having been a member of the Council of Jews' College, and one of its Treasurers. It is of the annual value of about £50, tenable for three years.

Joseph Polack	1875	S. Levy B.A.	1893
Moses Hyamson	1881	D. J. Freedman B.A.	1895
Joseph L. Levy	1884	B. N. Michelson B.A.	1896
B. Elzas	1886	M. Bensky	1899
Michael Adler	1889	J. K. Levin	1900
David Wasserzug	1890	Israel Cohen	1901
A. Kenner M.A.	1892	J. K. Levin	1903

THE ABRAHAM SOLOMON PALMER SCHOLARSHIP. — This Scholarship was endowed by the will of the late ABRAHAM SOLOMON PALMER, Esq., of Exeter, who died in 1880. The endowment produces £34.4s. per annum.

Joseph L. Levy.	1882	M. E. Davis	1884
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H. Barnstein	1888	R. J. Solomon	1897
H. Gordon	1890	Montagu Cohen	1899
D. J. Friedman	1893	R. Tribich	1901
A. Wolf	1895	J. Danglow	1902
	D. Pool B.A.		1905

ISAAC MOSES MARSDEN MEMORIAL SCHOLARSHIP. — This Scholarship, of the annual value of about £25, tenable for two years, was founded by the family of the late I. M. MARSDEN Esq., and is awarded as an Entrance Scholarship.

Barnett Abelson	1892	M. Blaser	1897
D. J. Freedman	1894	Henry Joseph	1899
J. K. Levin	1896	J. S. Sakier	1901
	Morris Sagowitz		1904

THE MARIANNE SAMUEL SCHOLARSHIP. — Founded in 1892 by CHARLES SAMUEL Esq., one of the Treasurers, in memory of his lamented wife. The Endowment produces £40 per annum.

A. Wolf B.A. 1896

THE MICHAEL SAMUEL SCHOLARSHIP. — This Scholarship was endowed by the will of the late MICHAEL SAMUEL, who died in 1891, and who bequeathed £500, payable on the death of his widow. The bequest reverted to the College in 1898, and produces about £15 per annum.

D. Pool	1900	Ephraim Levine	1903
J. Hochman	1902	Louis Morris	1905

THE JACOB A. FRANKLIN SCHOLARSHIP. — Founded in 1899 by the trustees of the Jacob A. Franklin Trust. The endowment produces about £30 per annum.

B. J. Cohen	1900	H. J. Sandheim	1902
	Abraham Cohen		1505

THE SIR MOSES MONTEFIORE STUDENTSHIPS. — Founded by the Council, in memory of Sir MOSES MONTEFIORE, out of the Endowment received from the Trustees of the Judith Lady Montefiore College. Of various values; the following four Studentships enabling students to complete their studies at other institutions.

A. Woolf B.A.	1898	J. Hochmann B.A.	1905
H. Snowman B.A.	1901	David Pool B.A.	1905

APPENDIX III.

CURRICULA AND SCHEMES OF STUDY, 1905.

I.

1.—This College, founded in the year 5616—1855, provides for the education of Rabbis, Ministers, Preachers, Readers, and Teachers of Religion for Jewish Congregations in the British Empire.

It comprises three divisions—a Preparatory Class, a Junior Students' Class, and a Senior Students' Class.

2.—The charge for Students in the Junior and Senior Classes is £30 per annum, and for Pupils in the Preparatory Class £10 per annum, but the Council have power to remit the whole or any part of these charges.

3.—The Academic year at this College begins immediately after the Summer Holidays, and is divided into three terms:—(1) A term beginning after the close of the Summer Holidays, and ending with the close of the secular year; (2) A term ending immediately before the beginning of Passover; and (3) A term extending thence to the beginning of the Summer Holidays.

4.—Examinations for entrance into the College are held shortly before the beginning of each of the above terms. Notice of such examinations is published previously.

The subjects of these examinations are Hebrew and Religion, English, Geography, History, and Arithmetic, with the addition of any two of the following:—French, German, Latin, Elementary Science, Algebra, and Geometry.

Candidates successful in these examinations begin their courses of study at the commencement of the Academic year which follows next from the date of their entrance examination.

II.

I.—PREPARATORY CLASS.

(a.) *Hebrew and Theological Studies.*

The course of these studies includes the text of the Bible, Talmud,

doctrines and practice of the Jewish Religion, Hebrew Grammar, Jewish History, Elocution and Singing.

Pupils of this Class on passing the First Theological Examination, are, at the discretion of the Principal, promoted to the Junior Students' Class.

The subjects of the First Theological Examination are — Bible (text and commentary), Religion (principles and practice), Talmud, Liturgy, Hebrew Grammar, Jewish History, Practical Tuition in Religion, and חֲנֹתָה.

(b.) *Secular Studies.*

This course is so arranged in combination with the theological studies of the Class that a pupil at the time of his passing the First Theological Examination shall have attained the grade of the Matriculation Examination of the University of London.

The subjects of study include English, Latin, Greek, Mathematics, and Modern Languages.

2.—JUNIOR STUDENTS' CLASS.

(a.) *Hebrew and Theological Studies.*

The curriculum of Students in this Class normally extends over two years.

The subjects of study are — Bible (text with commentaries), Talmud (with commentaries), Jewish History and Literature, Hebrew Grammar, principles and practice of Religion, Liturgy, Homiletics, Elocution, Singing, and חֲנֹתָה.

Students of this Class on passing the Second Theological Examination are, at the discretion of the Principal, promoted to Division A. of the Senior Students' Class.

The subjects of the Second Theological Examination are included in the curriculum of the Class.

(b.) *Secular Studies.*

This course, which is carried on at the University College and the Jews' College jointly, is arranged so that it shall bring Students to the grade required for the Intermediate Examination in Arts in the University of London.

3.—SENIOR STUDENTS' CLASS.

Division A.

(a.) *Hebrew and Theological Studies.*

The curriculum of Students in this Class normally extends over two years.

The subjects for study include Bible (text with commentaries), Talmud, Grammar of Hebrew, Arabic, Aramaic, and Syriac, principles and practice of Religion, Jewish History and Literature, Elocution, Singing, and חֲנֹתָה.

The texts read are in the main those prescribed by the University of London for the B.A. examination in Hebrew and Syriac, the course

being so arranged as to bring students to the grade required for that examination.

Students in this Division on passing the Third Theological Examination are, at the discretion of the Principal, promoted to Division B of the Senior Students' Class.

The subjects for the Third Theological Examination are similar to those studied in the curriculum of the Class.

(b) *Secular Studies.*

Special arrangements are made for Students to pursue studies in Philosophical or Literary courses at University College.

ההרת הוראה.

This Class is for the preparation of Students for the Diploma of "Rabbi" (*רבה*).

Before entering this Class Students must have passed the Third Theological of the College, together with the Degree Examination of some recognised University or some equivalent examination.*

The course of study in this Class normally extends over two and a half years.

The subjects of examinations are:— Talmud, Posekim, and Responsa.

The Examiners are:— The Very Reverend the Chief Rabbi, the Reverend Haham of the Spanish and Portuguese Congregation the Principal and the Theological Tutor of the Jews' College, and a member of the Beth Din of the United Synagogue.

The following titles shall be conferred as a result of the above Theological Examinations:—

- (1) The title of Associate of Jews' College, to be granted to Students who shall have passed the Third Theological Examination and likewise graduated at a University.
- (2) The title of Fellow of Jews' College, to be granted to Students obtaining the Rabbincal Diploma.

* The Council of the College is empowered in exceptional cases to dispense with the qualification of the University Degree.

APPENDIX IV.

TIME TABLE. — A. PREPARATORY CLASS.

	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.
9.30—10.15.	English. G. W. Kilner, M.A.	Talmud. Dr. Hirsch.	Bible. Dr. Hirsch.	Religion. The Principal.	German. Dr. Hirschfeld.
10.15—11.15.	Classics. G. W. Kilner, M.A.	Bible. Dr. Hirsch.	Jewish History. Dr. Hirsch.	10.15—11. Shulchan Aruch Dr. Hirsch.	Pentateuch. The Principal.
11.15—11.30.					
11.30—12.30.	Classics. G. W. Kilner, M.A.	Hebrew Grammar. Dr. Hirsch.	11—11.30. Singing. Rev. J. L. Geffen.	11.15—12. Talmud. Dr. Hirsch.	11.15—12. Hebrew Grammar. Dr. Hirsch.
12.30—1.30.			11.45—12.30. Hebrew Grammar. Dr. Hirsch.	12—12.45. German. Dr. Hirschfeld.	
1.30—2.15.	Latin. G. W. Kilner, M.A.	Latin. G. W. Kilner, M.A.	1.45—2.15. Latin. G. W. Kilner, M.A.	1.45—2.15 Greek. G. W. Kilner, M.A.	1—2. Elocution. [B.A. Dr. H. H. Hulbert
2.15—3.15.	Greek. G. W. Kilner, M.A.	English. G. W. Kilner, M.A.	English. G. W. Kilner, M.A.	Mathematics. G. W. Kilner, M.A.	
3.15—3.30.					
3.30—4.15.	Science. G. W. Kilner, M.A.	Mathematics. G. W. Kilner, M.A.	Latin. G. W. Kilner, M.A.	Mathematics. G. W. Kilner, M.A.	

TIME TABLE. — *B.* JUNIOR STUDENTS.

	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.
9.30—10.15.	Shulchan Aruch. Dr. Hirsch.		Rashi. The Principal.	Jewish History and Literature. Dr. Hirsch.	9.30—10.30. Hebrew Grammar. Dr. Hirsch.
10.15—11.	Homiletics. Rev. Dr. Gollancz.	Bible. The Principal.	Chazanuth. Rev. J. L. Geffen.		
11—11.45.	Talmud. Dr. Hirsch.		Bible. The Principal.	11—12. *Roman History.	11—12. *Greek.
12—1.	*Greek.	Bible. The Principal. *English.	12—12.45. Talmud. Dr. Hirsch.	*English.	12.15—1. Kuzari.
1—2.		*Latin.		*Latin.	
2—3.		*German.	*French.	*German.	2—2.45 Elocution. Dr. H. H. Hulbert, B.A.
3—4.			*Greek.		*Greek.
4—5.		*Logic.	*Logic.		

Subjects marked thus (*) are taken at University College.

TIME TABLE. — C. JUNIOR STUDENTS.

	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.
9.30—10.15.	Homiletics. Rev. Dr. Gollancz.	Talmud. The Principal.	Singing. Rev. J. L. Geffen.	Jewish History and Literature. Dr. Hirsch.	Bible (2nd division). The Principal.
10.15—11.15.	Pesikta. The Principal.	Bible. The Principal.	Talmud. The Principal.	Talmud. The Principal.	Syriac. Dr. Hirschfeld.
11.15—12.	Talmud. The Principal.	Commentaries on the Bible. The Principal.	Bible. The Principal.	Arabic. Dr. Hirschfeld.	Syriac. The Principal.
12—2.					
2—3.	Syriac. Dr. Hirschfeld.	Yoreh Deah. Dr. Hirsch.		Aramaic. Dr. Hirschfeld.	2—2.45. Elocution. Dr. H. H. Hulbert, B.A.
3—4.	Syriac. Dr. Hirschfeld.	Hebrew Grammar. Dr. Hirsch.		Syriac. Dr. Hirschfeld.	
4—5.	*Psychology.			*Psychology.	

Subject marked thus (*) is taken at University College.

APPENDIX V.

LEGACIES AND BEQUESTS TO JEWS' COLLEGE.

	<i>£ s. d.</i>
Barned, Israel, Esq.	1000 0 0
Zechariah, Mrs. Leah	100 0 0
Samuel, Mr. and Mrs. L., in Memory of	20 0 0
Samter, J., Esq.	19 19 0
Jessel, Z. A., Esq.	50 0 0
And a collection of Fossils.	
Nathan, Jacob, Esq.	*200 0 0
Nathaniel, Esq.	41 12 3
Worms, M., Esq., in Memory of	25 0 0
Sassoon, S. D., Esq. (less duty)	200 0 0
Abrahams, Miss E., Sheffield	100 0 0
Beddington, E. H., Esq.	100 0 0
Moses, Henry, Esq. (less duty)	100 0 0
Cohen, Mrs. Benjamin	19 19 0
Samuel, Mrs. Catherine	100 0 0
Moss, Edward, Esq.	10 10 0
Samuel, Edwin L., Esq., in Memory of	100 0 0
Sachs, Solomon, Esq.	50 0 0
Merton, E. M., Esq., in Memory of	20 0 0
Rothschild, Baron L. de, in Memory of	200 0 0
Keeling, H. L., Esq.	100 0 0
Cohen, Louis, Esq.	100 0 0
Cohen, Isaac M., Esq., in Memory of the late	10 0 0
Emanuel, Edward Janverin, Esq.	20 0 0
Montefiore, Sir Moses, Bart.	250 0 0
Heilbut, R. S., Esq.	100 0 0
Ellis, Sir Barrow H., K.C.S.I.	1000 0 0
Levy, Miss Matilda, in Memory of the late Joseph M. Levy, Esq.	21 0 0
Meyers, Barnett, Esq.	100 0 0
Moses, Mrs. Joseph, in Memory of the late	50 0 0
Falk, Philip, Esq.	100 0 0

* The Interest only of this sum is enjoyed by the College.

		£	s.	d.
Adler, Rev. Dr., Chief Rabbi		10	0	0
Solomon, Henry, Esq.		1000	0	0
Cohen, Henry Louis, Esq.		50	0	0
Warburg, Simeon, Esq.		20	0	0
Lion, Lion, Esq. (less duty)		5	0	0
Montagu, Hyman, Esq.		21	0	0
Marcus, Mark, Esq. (less duty)		10	0	0
Davis, James P., Esq.		50	0	0
Lowenheim, D., Esq.		10	0	0
Samuel, Michael, Esq.		50	0	0
Joseph, Henry, Esq.		25	0	0
Alexander, Lionel Lindo, Esq.		50	0	0
Mocatta, Abraham, Esq.		25	0	0
Rothschild, L. M., Esq. (Share of Residue)		8188	7	5
Cohen, David, Esq.		50	0	0
Heilbut, R. S., Esq.		*100	0	0
Saunders, Henry, Esq.		*200	0	0
Symons, Henry E., Esq. (less duty)		*600	0	0
Symons, Mrs. Henry E.		25	0	0
Cohen, Alfred L., Esq.		500	0	0
Cohen, Alfred L., Esq., in Memory of, per Mrs. James H. Solomon		50	0	0
Lewisohn, J., Esq.		50	0	0
Emanuel, Barrow, Esq.		20	0	0
Hart, Henry, Esq.		200	0	0
Mocatta, F. D. Esq.		200	0	0

* Reversion.



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